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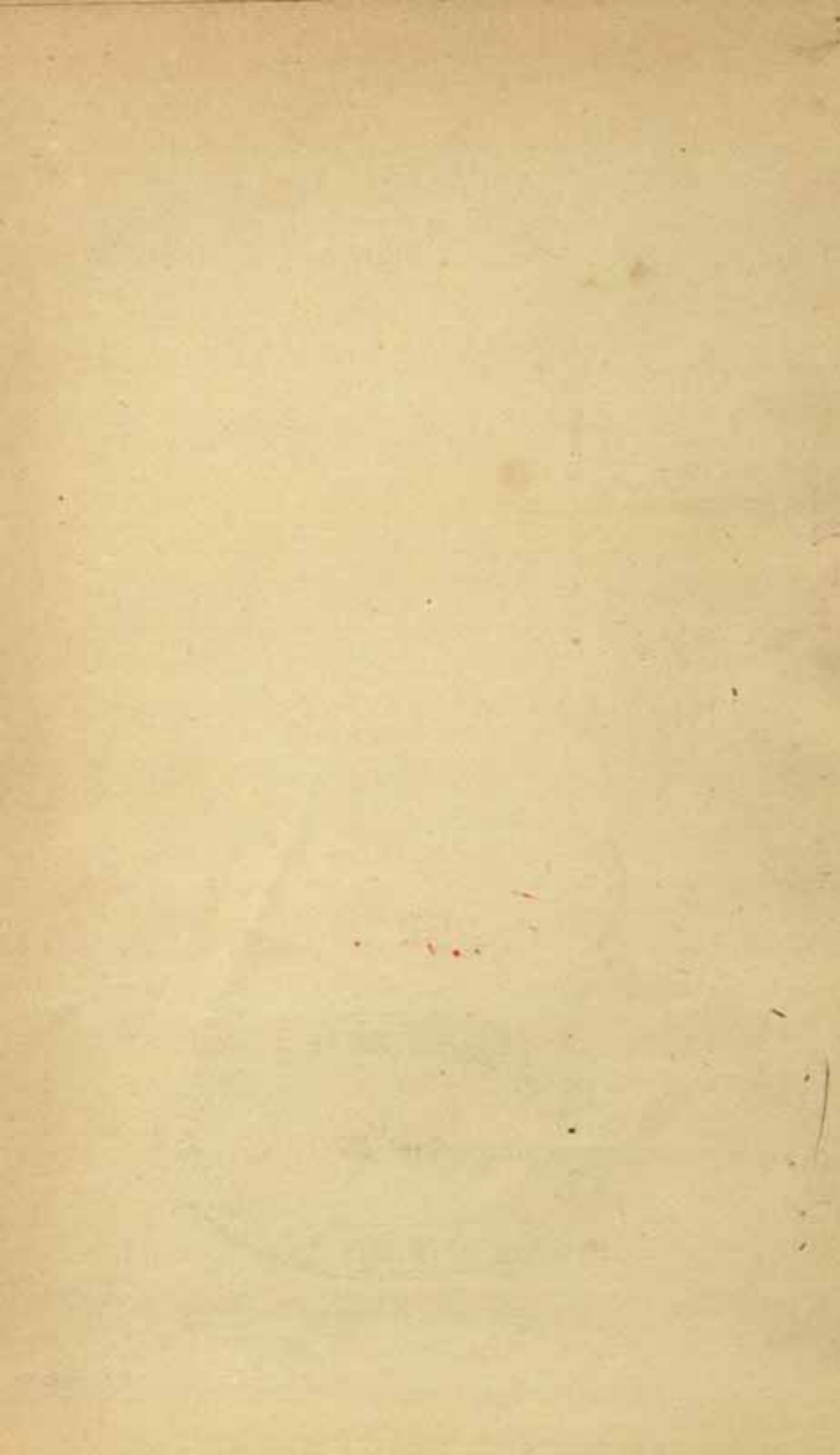
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## TABLE OF CONTENTS.

---

The Pigmies, translated by <i>J. Errington de la Croix, Esq.</i> ,	1
Valentyn's Description of Malacca, contributed by the <i>Hon'ble D. F. A. Hervey</i> ,	49
The Law and Customs of the Malays with reference to the Tenure of Land, by <i>the Hon'ble W. E. Maxwell</i> ,	75
The Stream Tin Deposits of Perak, by <i>the Revd. J. E. Tenison-Woods, F.G.S., F.L.S., &amp;c.</i> ,	221
Rĕmbau, by <i>the Hon'ble D. F. A. Hervey</i> ,	241
The Tawaran and Putatan Rivers, by <i>S. Elphinstone Dalrymple, Esq.</i> ,	261
Miscellaneous Notes :—	
Proposed English-Malay Dictionary,	273



# THE PIGMIES

OF

HOMER, HERODOTUS, ARISTOTLE, PLINY, ETC.;

THE ASIATIC PIGMIES, OR NEGRITOS;

THE NEGRILLOS OR AFRICAN PIGMIES.

BY

A. DE QUATREFAGES, F.R.S.,

*Membre de l'Institut, Professeur au Muséum d'Histoire Naturelle.*

TRANSLATED BY

J. ERRINGTON DE LA CROIX.

*(Continued from Journal No. 11, page 120.)*

## THE ASIATIC PIGMIES OR NEGRITOS. <sup>(1)</sup>

### III.

#### INTELLECTUAL CHARACTERISTICS. <sup>(2)</sup>

*Language.*—Being a perfect stranger to the study of languages, I can but simply record here, without discussing them, the various

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<sup>(1)</sup> This paper was originally published in the *Journal des Savants* (Août et Décembre 1882).

<sup>(2)</sup> In order to make a complete anthropological description of the Negritos, I ought to have mentioned here their physiological and pathological characteristics. But what we know on this subject amounts to very little and is little more than what travellers have said of most wild tribes. The muscular strength of the Mincopies is much greater than would be supposed from their short stature and rounded limbs. Like the Aëtas, they are remarkable for their extreme agility and the acuteness of their senses. Both

particulars gathered by a few travellers, which unfortunately come to very little.

Of all the languages spoken by Negritos the most interesting to study would unquestionably be that of the Mincopies. Owing to the almost complete isolation in which these islanders have lived, especially in the Great Andaman group, <sup>(1)</sup> their dialects can only have been altered through natural evolution and independently of foreign influence. This language goes back certainly to remote antiquity and has probably preceded those now spoken in Malacca, Siam and in India itself. The study of it would consequently be of the greatest interest, as well from an ethnological as from a linguistical point of view.

Mr. E. H. MAN seems to have understood it so. Before him, SYMES, COLEBROOKE, RÖPSTORFF, TICKEL, &c., had confined themselves to gathering short vocabularies. <sup>(2)</sup> Brought into daily communication with the natives, in the course of his official duties, Mr. MAN learned their languages. He translated in one of them the Lord's Prayer, which was published with a commentary

on the fact that the Mincopies, who alone seem to have been studied at all from a pathological point of view, suffer mostly from diseases contracted from the habit, to which I shall refer hereafter, of clothing themselves, so to speak, with mud. Pulmonary consumption did not exist in the Andamans, but a few natives who came to European settlements were very soon afflicted with it. This would tend to confirm what I have repeatedly said, namely that we ourselves have imported the disease into various parts of the world where it was unknown before. (*Les Polynésiens et leurs Migrations et Journal des Steuants, 1873*). M. MONTANO found, in one single Manthra family, two individuals afflicted one with the rickets, the other with epilepsy. (*Quelques jours chez les indigènes de la province de Malacca; Revue d'Ethnographie, Vol. I, p. 46.*) This he appears to consider as a general rule and what he saw seemed to him to show *how a race dies out*. But the groups seen by M. MONTANO must be the exception. LOGAN, at all events, mentions nothing of the kind and appears, on the contrary, to assign to these populations a vitality capable of resisting the unfavourable conditions to which conquest has subjected them. (*The Binua of Johore; The Journal of the Indian Archipelago, Vol. I, passim*).

<sup>(1)</sup> In my first *Etude sur les Mincopies et la Race Négrito en général*, I have mentioned the fact that signs of cross-breeding have been found in Little Andaman, south of the other islands. (*Revue d'Anthropologie, Vol. I, p. 213.*)

<sup>(2)</sup> I have borrowed from these various writers some of the examples which seemed most suited to show clearly the variety of Mincopie dialects, first pointed to by Mr. FRANCIS DAY. (*Etude sur les Mincopies, p. 194.*)



and notes added by Lieutenant R. C. TEMPLE. <sup>(1)</sup> Colonel LANE Fox, in two different papers, has given this translation, <sup>(2)</sup> and summed up, though rather too briefly, the general conclusions of the authors. <sup>(3)</sup> Thinking that it may be useful to readers, engaged in the study of languages, I transcribe hereunder <sup>(4)</sup> the document which was the starting point of this investigation.

The study of the vocabularies to which I have just called attention had led LATHAM to admit of a certain connection between the Minco pie and Burmese languages. <sup>(5)</sup> M. PRUNER-BEY has pointed out a few common traits in the Minco pie and New Caledonian dialects. <sup>(6)</sup> HYDE CLARKE has fancied that he could discover in the Andamanese language affinities with those of several races of Asia, Africa and the two Americas. <sup>(7)</sup> Messrs. MAN and TEMPLE begin by stating that the nine tribes which figure on the map prepared by one of these authors, <sup>(8)</sup> have each a private language. "A

(1) *The Lord's Prayer translated into Bôjing'yida by E. H. MAN, with preface and notes by R. C. TEMPLE. Calcutta 1877.*

(2) *The Andaman Islands. (The Journal of the Anthropological Institute, Vol. VII. p. 108.)*

(3) *Observations on Mr. MAN's collection of Andamanese and Nicobarese Objects. (The Journal of the Anthropological Institute, Vol. VII. p. 436.)*

(4) *He Man-rô kôktâr-len yâté mólârdûrâ Ab-Môyôla.*  
 O Heaven in (is) who our (lit. all of us of) Father.  
*Ngla ting-len dai-i-i-mûgû-en-înga itân. Ngolla-len mólârdûrâ*  
 Thy name to be reverence paid Let. You (to) we all  
*meta môyôla ngenûke ab-chanag iji-la bédig. Man-rô*  
 our chief wish for supreme only and. Heaven  
*kôktâr-len tegi-lut-malin yâté ngla kânîk, kâ-âbada*  
 in is obeyed which thy will, in the same way  
*ôrla-len ôrla-len êrem-len itân. Ka-xai mólârdûrâ-len*  
 ever (daily, always) earth on Let. This day all of us  
*ôrla-nachon yât-man. Mólârdûrâ mol vichik-len tigrel yâté*  
 to daily (lit. daily like) food give. We all us (to) i. e. against offend who  
*ôloichik-len êrtidôbâ. Mólârdûrâ-len ôtig-ûjênga itân yo-ba, dâna*  
 them forgive Us all (so) be tempted let not, but  
*mólârdûrâ-len abja-bag-tek ôtrôj. Ngôl kichî-kan kûnake!*  
 us all (to) evil from deliver. (Do) thou thus order (i. e. Amen.)

(5) *Elements of Comparative Philology, p. 59.*

(6) *Bulletin de la Société d'Anthropologie de Paris, 1866, p. 12 et 13.*

(7) *The Journal of the Anthropological Institute, Vol. IV, p. 467.*

(8) *The Andaman Islands by E. H. MAN, Esq., (Journal of the Anthropological Institute, Vol. VII, p. 105.)* The Lord's Prayer was translated into the language spoken by the tribe inhabiting the southern island of Great Andaman, where Fort Blair, the English Settlement, is situated.

" native of North Andaman is as utterly unable to make himself understood by a native of South Andaman, as an English peasant would be by a Russian." It is not, therefore, a question of simple dialects, but in reality of distinct languages. Yet these languages have a common origin and structure; they are all agglutinative. Should they have any affinities with others, which Messrs. MAN and TEMPLE consider as doubtful, it might be with the languages of Australia or of the Dravidian and Scythian groups, which they resemble in a few peculiarities, such as the use of post-positions instead of prepositions; the use of two forms—one inclusive, the other exclusive—for the first person of the plural, and, in general, in the agglutinative structure of words. Reading over these few sentences one is naturally reminded of the connection already noted by philologists among others by our eminent colleague, Mr. MAURY, as existing between the Dravidian and Australian languages. (1) To these Messrs. MAN and TEMPLE add a third philological group which has probably preceded the two others. Everything in fact tends more and more to prove that the Negrito race, of which the Mincopies are the purest representatives, is the fundamental negro element of all or very nearly all the Dravidian tribes and of those who, though not speaking a language classified under that name, resemble them in physical characteristics. (2) If this is really the case, are we not entitled to believe that the *substratum* of this linguistic family will be found in the Mincopie languages? At all events, it is an interesting problem to solve, and we heartily wish that Messrs. MAN and TEMPLE may pursue researches which have already led them to such curious results.

Though scattered from the Andaman Islands to the Philippines, the Negrito tribes have retained, in a remarkable manner, all their exterior and osteological characteristics. It is otherwise with re-

(1) *La Terre et l'Homme*, 3me édition, p. 504. M. MAURY is moreover inclined to connect these two groups of languages with the *Medo-Scythian*, which was probably spoken, he says, by the native tribes of Media and Susiana.

(2) I have dwelt on this question in a paper in the *Revue d'Ethnographie*, Vol. I.



gard to language. This has in some instances, completely disappeared, through contact with superior populations, even where Negrito groups, numerically strong and enjoying a certain independence, have preserved a comparative purity of blood.

This fact had been observed in the Philippines, from the earliest period of the Spanish occupation. Even in the island named after them, these diminutive negroes spoke *Bisaya*, one of the local Malay dialects, <sup>(1)</sup> to which however they added a great number of foreign words. It seems to me probable that these latter were so many surviving witnesses of the primitive language.

Still more must this have been the case in Luzon. The evidence given on this point by DE LA FUENTE, <sup>(2)</sup> has lately been fully confirmed by the researches of Dr. MONTANO, who has kindly placed his unpublished notes at my disposal with a liberality for which I am happy to be able to thank him here. This traveller, who speaks Malay fluently and is acquainted with several of its dialects, was able to detect, in the Aëta language, not only grammatical forms, but even a vocabulary, almost exclusively Tagalog. One by one, he verified one hundred and four words collected by Mr. MEYER in the dialect of the Mariveles. He noted down those which seemed to be foreign to the Malay languages and could find but seventeen. He is still unable to speak decidedly about some of these. <sup>(3)</sup>

(1) "La lingua dell'Isola detta de' Negri e la Bissaya stessa col miscuglio di moltissime parole forestiere." (L'Abbé TORRÉS, quoted by PRICHARD, *Researches into the Physical History of Mankind*, Vol. V, p. 221.)

(2) Quoted by PRICHARD, *loc. cit.*

(3) M. MONTANO found moreover in the same vocabulary, translated into the Negrito dialect of Zambales, thirteen words which are not Malay. He also obtained, not without some trouble, from an Aëta, the following verse of a song:

<i>Makaalis</i>	<i>ako</i>	<i>ina,</i>	
I am going	(oh my)	friend	
<i>makpaka</i>	<i>ba't,</i>	<i>ka ina</i>	
Be very	prudent	thou, friend	
<i>Ti! ma</i>	<i>papaka</i>	<i>ayon, ako</i>	<i>ina,</i>
Ah! I am going	very	far my	friend.
<i>Into ka</i>	<i>man a</i>	<i>bibing</i>	<i>iaamo.</i>
while you	stop in	dwelling	yours.
<i>Hanag</i>	<i>bannan</i>	<i>dolipatan</i>	<i>mo.</i>
Never	(your) village	will be forgotten (by) me.	

M. MONTANO was unable to procure equally accurate information with regard to the language of the Mamanuas, or Negritos of Mindanao. But these people could make themselves understood by his guides who spoke to them a kind of corrupted or rather simplified Bisaya. <sup>(1)</sup> There also, no doubt, the primitive language has more or less died out.

Has it been the same in the Malay Peninsula? M. MONTANO does not think he can yet answer the question. He easily understood his Manthra <sup>(2)</sup> guide, when the latter spoke Malay to him; but he could catch but very few words when the same individual conversed with his wild countrymen. He is satisfied that the Manthras have a peculiar accent which may arise from various causes. Father POUGER, who has lived for a long time in Malacca and visited all the inland tribes, told M. MONTANO that these wild people had no special language or dialect of their own, and that they spoke a mixture of corrupted Malay and Siamese. However, in his curious work on the Binuas of Johore, <sup>(3)</sup> LOGAN regards it as certain that these people, though evidently more freely crossed with Malay blood than the Manthras, have had, in former times, a language of their own; and he brings forward numerous arguments in support of his opinion. <sup>(4)</sup> In the peculiar language, which they speak when searching for camphor trees <sup>(5)</sup> amid their forests, the same author has detected a certain number of words foreign to Malay. I have compared several of these with words in two

The Negritos of the Albay province (South-east of Luzon) speak Bicol fluently. But they are crossed with Malays. The Bisaya Tagalog, Bicol, Pampango, etc., are but Malay dialects more or less considerably modified. (MONTANO.)

<sup>(1)</sup> M. MONTANO says: "a kind of *Pidjin* Bisaya."

<sup>(2)</sup> The Manthras are half-breeds of the neighbourhood of Kesang, near Malacca, in the Malay Peninsula.

<sup>(3)</sup> The most southerly region of the Malay Peninsula.

<sup>(4)</sup> *The Orang Binua of Johore.* (*Journal Indian Archipelago*, I, p. 289.)

<sup>(5)</sup> This language is called *bazza kapor* (camphor language). LOGAN found it employed and always the same, by the tribes who search for camphor. These savages are persuaded that it would be impossible to discover camphor trees if any other idiom but the *bazza-kapor* were spoken while search is being made for these trees. (LOGAN, *loc. cit.*, p. 263.) M. MONTANO also mentions this language in his notes and spells it "*bahua-kapor*."

Siamese and Laosian vocabularies published by LATHAM <sup>(1)</sup> and could not trace any resemblance. Nor could I find any on comparing these again with M. DE LA CROIX's vocabulary of the Perak Sakais. <sup>(2)</sup> M. DE LA CROIX only finds twelve Malay words out of the ninety which he gives. The Russian traveller MIKLECHO-MACLAY had previously gathered, among the wild tribes of Johore and further inland, one hundred and seventy words, <sup>(3)</sup> which several Malays, on being consulted, declared were perfectly unknown to them. Lastly Mr. DE CASTELNAU had also arrived independently at analogous conclusions. <sup>(4)</sup> From this aggregate of facts, it seems to me to result that the original Negritos of the Malay Peninsula must have had a language of their own, which has been almost completely forgotten by a portion of their descendants and a little less so perhaps by others, because they are all more or less crossed with Malays, no doubt with Siamese also, and probably with other ethnological elements still undetermined. Was this language connected in any way with that of the Min-copies? This is but an hypothesis, but the comparative proximity of the two races allows us at all events to put the question. MESSRS. MAN and TEMPLE will perhaps one day tell us how much truth there may be in this conjecture. <sup>(5)</sup> They may also suc-

(1) *Elements of Comparative Philology*, p. 51.

(2) Perak is situated about 2° or 3° North of Malacca towards the middle of the western coast of the Peninsula. We have no particulars as to the Negrito-Malay tribes which may exist further north.

(3) *Dialects of the Melanesian Tribes in the Malay Peninsula* (*Journal of the Straits Branch of the Royal Asiatic Society*, No. 1, p. 38.) From Johore in the south of the Peninsula to Ligor in the south of Siam, the Russian traveller has ascertained the identity of language among tribes which are isolated and have no communication with each other. This result seems to have struck him with astonishment. There is, however, nothing in it which will not seem quite natural to any one who studies the history of Negritos taken as a whole.

(4) *Revue de Philologie*, 1876. [I am indebted to M. MONTANO for this reference.]

(5) It would, I think, be most interesting, with reference to this enquiry, to find out what language is spoken by the Negritos who have recently been discovered in the small archipelago of Tenasserim. Their comparative isolation might encourage a hope that their primitive language has been less altered than on the continent.



ceed in finding out whether there is anything solid in the singular affinities pointed to by Mr. HYDE CLARKE, between the various Mincopie languages and certain African and American idioms. <sup>(1)</sup> Lastly it would be of some interest to investigate whether the language of the Puttunas of the Amarkantak mountains, which is perfectly different from any Dravidian dialect of the neighbourhood, <sup>(2)</sup> would seem to be at all connected with those spoken in the Andaman Islands or Malay Peninsula.

*Social State.*—The Mincopies depend exclusively for their existence on hunting and fishing and have no permanent homes. Living on the shores of a sea in which fish is remarkably abundant, within immediate reach of dense forests where pigs are very numerous, and honey and fruits plentiful, they have not felt the want of claiming from the soil a supplement of food, and this very state of comfort has, in itself, kept them down on the lowest rung of the social ladder. <sup>(3)</sup>

Most travellers, who have visited the Philippine Islands, have spoken of the Aetas as having never got past this step, though placed in much less favourable conditions. LA GIRONNIÈRE, <sup>(4)</sup> and MEYER are very positive on this point, <sup>(5)</sup> and M. GIGLIOLI has unreservedly accepted what they say on the subject. <sup>(6)</sup> RIENZI himself, to whom we are indebted for information as to the more happy past of these people, represents them as living nowadays exclusively on wild fruits and the proceeds of fishing and hunting. <sup>(7)</sup>

<sup>(1)</sup> *Note on the Languages of the Andamans (Journal of the Anthropological Institute, Vol. IV, p. 467.)*

<sup>(2)</sup> ROUSSELET, *Tableau des Races de l'Indo Centrale (Revue d'Anthropologie, Vol. II, p. 282.)*

<sup>(3)</sup> Mr. FRANCIS DAY informs us that a very small Mincopie tribe, stationed close to the British Settlements and receiving daily rations, bagged, in one year, 500 wild-boars, 150 turtles, 20 wild cats, 50 iguanes and 6 dugongs (*Proceedings of the Asiatic Society of Bengal, 1870, p. 153.*)

<sup>(4)</sup> *Vingt Années aux Philippines, p. 303.*

<sup>(5)</sup> *Die Philippinen und ihre Bewohner, M.*

<sup>(6)</sup> *Studi sulla Raza Negrita (Archivio per l'Antropologia, Vol. V, p. 293, and Viaggio della Pirocorvetta Magenta, p. 245.)*

<sup>(7)</sup> *Océanie, Vol. I, p. 301.*

But it is evident that in the Philippines, this degraded social status is the consequence of the persecution which these Negritos have suffered at the hands of more powerful and vigorous races. No doubt also, the interestedly false statements made to travellers by the petty chiefs of Tagal villages, <sup>(1)</sup> have led to the admission, as general, of a state of things which is, perhaps, more or less exceptional. In reply to these exaggerations, I cannot do better than copy almost verbally M. MONTANO's own words:—

"The Negritos of the Bataan province seemed to value fully the security afforded to them by the just and enlightened administration of the Governor, DON ESTANISLAO CHAVES. I have visited them in their own mountains.....The house of the chief, very clean indeed, was situated on an eminence surrounded by other small hills. Several huts had been erected, every one of them in the centre of a clearing of a few acres planted with banana-trees, rice, sugar-cane and, above all, sweet potatoes..... The chief shouted, and immediately the shouts were repeated near and far. Before long the whole tribe had gathered round me ..... In the province of Albay, where the conditions of life must be similar to those which exist in Bataan, I have seen a considerable quantity of cacao that had been gathered by the Negritos inhabiting the islands of the bay."

Even among the Mamanouas <sup>(2)</sup> of Mindanao, of whom the last survivors are constantly being hunted down by the ferocious Manobros, the French traveller saw on the eastern shore of Lake Mañit, "a timid tribe, very distrustful, who had nevertheless cleared a space in the jungle, erected huts, and planted banana-trees and sweet potatoes."

Thus, all that has been said about the indomitable roving instincts of Aëtas is thoroughly inaccurate. If, in certain parts of the Archipelago, these diminutive negroes lead a wandering life, if they do not build huts or till the soil, the fault lies with those who persecute and victimize them. The method of cultivation just

(1) MS. note of M. MONTANO.

(2) Name given to Negritos in Mindanao. (MONTANO).

mentioned, very primitive by the way, is to be seen among the half-breed Negritos of India and the Malay Peninsula. All of them seem to proceed in the same way. The Gond, like the Manthra, begins by felling the trees which he burns when half dried up. In the entanglement of trunks and branches, he then sows or plants rice, potatoes, &c. When the jungle shoots up again, he abandons his frail and leaf-covered hut and proceeds elsewhere to begin over again. A dog, a few fowls and pigs live as best they can in these primitive clearings. What they can get by fishing and hunting, together with edible roots and jungle fruits, seem to form the principal resources of these people. <sup>(1)</sup>

Such is the present state of things. But have not these tribes, now half-nomad and scattered, known better days and enjoyed a more perfect social organization? It is not easy to give a general answer to this question.

As far as regards the Mincopies, nothing indicates that they ever rose above what we know them to be now-a-days. Having, so to speak, under their hand, all that can satisfy the simple wants of a wild man, and without intercourse with foreigners, they have received nothing that could awaken new aspirations in them, and their intellectual activity has been applied solely to multiplying or improving the implements required by their mode of life. We shall see further on that they have, in that line, evinced real initiative power.

It is more than probable that in the Philippines, the Aëtas were once in a more advanced stage. RIENZI, whose summary of the traditions of these people is unfortunately rather confused, represents them as having in by-gone days occupied the whole of Luzon and having for a long while resisted the Tagal invasions. <sup>(2)</sup> They had, in those times, a form of government. An assembly of chiefs and elders superintended the execution of the laws. <sup>(3)</sup> It is difficult to admit that, at that period, cultivation of the soil was not

<sup>(1)</sup> Notes (unpublished) of M. MONTANO; ROUSSELET, *loc. cit.* p. 276; LOGAN, *loc. cit.* p. 255; etc.

<sup>(2)</sup> *Océanie*, Vol. I, p. 301.

<sup>(3)</sup> This is precisely what is still the custom among the Bhils, half-bred Negritos. (ROUSSELET, *loc. cit.* p. 61).



practised at least in the same degree as that described by M. MONTANO.

With still more reason must it have been the same with the more or less mixed tribes of Malacca. M. MONTANO informs us that the Manthras have still preserved a recollection of the days when their ancestors ruled over the whole country. At that time, they say, they had numerous records written on leaves. This fact implies in itself a social state of which M. MONTANO seems to have found traces in the very name of his guide. He was called, as his father, grandfather, and, no doubt, his ancestors had been, *Panglima dalam*, which the traveller translates as "the lord who administers the Sultan's palace." <sup>(1)</sup> This descendant of some great dignitary is now but a simple coolie in a Chinese plantation. In the Malay Peninsula, as in India, conquest has destroyed States that were considerable and flourishing once upon a time, but of which even recollection has been lost, driving back to the jungles and mountains the races, more or less Negroïd, which had founded them. There the race, like many other Dravidian <sup>(2)</sup> groups, has returned to a wild life. It has been broken up and divided into tribes and small communities, <sup>(3)</sup> and the hierarchy of chiefs, recorded by LOGAN as existing among the Bermun populations, is probably all that is left of its former social state. <sup>(4)</sup>

(1) MONTANO. *Quelques jours chez les indigènes de la province de Malacca*. (*Revue d'Ethnographie*, Vol. I, p. 48).

(2) The Bhils among others; however, they still have permanent homes, well built houses grouped in villages. What may be considered as a supposition with regard to some of the Bermun tribes would seem to be well ascertained with respect to their brethren the Binuas. LOGAN informs us that the latter were in former times governed by kings, the origin of whom was supposed to be supernatural and whose descendants are still to be found. (LOGAN, *loc. cit.* p. 279).

(3) MONTANO, *loc. cit.* p. 46.

(4) In his Memoir on the Binuas of Johore, LOGAN gives particulars concerning five tribes to which all that I say here specially applies; they are the Udaïs or Orang-Pagao, the Jakuns, the Sakais, the Mintiras or Manthras and the Besisis. These tribes inhabit the mountainous region of Gunong Bermun, one of the highest ranges in the Malay Peninsula. Among the Manthras, there exist head-men (*Batin*) whose jurisdiction extends over well defined districts. Each Batin has under him a *Jinang*, a *Jukra* or *Jorokra*, and an indefinite number of *Panglimas* and *Ulubalangs*. On the death of a



Among Negritos, everywhere *the family* seems to have survived the general decline of the race. A Sepoy deserter whose assertions have been too easily accepted by some writers, represented it as rather loosely constituted in the Andaman islands. Information gathered by Lieutenant St. JOHN <sup>(1)</sup> and particularly by Mr. DAY, <sup>(2)</sup> has corrected what was erroneous in these early reports. The Mincopies are monogamous. Marriage only takes place with the consent of the *guardian of the maidens*, who sanctions the union of the pair by joining their hands together. The duties of man and wife are reciprocal, and the parents evince the most tender affection for their offspring. <sup>(3)</sup> In the Philippine Islands, LA GIRONNIÈRE ascertained analogous facts, even among the wretched and savage tribe which he visited. "The Aëtas," says he, "are faithful in wedlock and have but one wife." When a young man has made his choice, he applies to the parents, who never refuse their consent, but send the girl into the forest where she hides herself before daybreak. The young man has to find her, and, if he does not succeed, has to relinquish all claim. <sup>(4)</sup> It is evident that the decision really depends on the young girl.

M. MONTANO's notes confirm and complete the information given by LA GIRONNIÈRE. He moreover acquaints us with the curious ceremony which ratifies wedlock among the Aëtas of Luzon. The young couple climb up two flexible trees which an old man bends down towards each other. When the head of the bridegroom touches that of the young woman the marriage is pronounced legal and is followed by a big feast and war dances.

I also borrow from the same traveller the following interesting particulars relating to the Negritos of Mindanao.

"Among the miserable Mamanuas, those ancient owners of the

---

Batin, his successor is chosen from among the sons of one of his sisters. (*The Binua of Johore. Journal of the Indian Archipelago*, Vol. I, p. 275).

(1) *Loc. cit.* p. 245.

(2) *Loc. cit.* p. 160.

(3) MOUTAT, *Adventures and Researches among the Andaman Islanders*, p. 295.

(4) *Loc. cit.* p. 302.

"land, <sup>(1)</sup> who are described as so degraded, I have found the same habits as among the Negritos of Marivelès; I have witnessed the same veneration for old men, the same love for children, the same respect for the dead. Among this tribe, which is fast dying out, the old customs have preserved an unabated influence. These customs are simple indeed, and the procedure elementary, but they do exist. It must not be supposed that a Mamanna can act as he likes in his own hut without having an account to give to anyone."

"An unfaithful wife may be killed by her husband, but not unless the adultery be proved, in which case the relations of the guilty woman assent to her death. Otherwise he would be considered as a common murderer and liable to be condemned to death by the chief of the tribe, on the complaint of the relations of the victim."

"Adultery, however, like other offences or crimes, is exceedingly rare among the Negritos of these regions. The young girls are very modest in their demeanour. The slightest suspicion on that score would be an obstacle to their finding a husband."

"A Negrito does not buy his wife, he simply makes a small present to his future father-in-law, who generally gives his daughter a dowry equivalent to what he has thus received."

"Private property is well recognised and can be transmitted by sale or inheritance. Every field is the incontestable property of the one who has cleared it, or his heirs. At the death of the father, should the mother still be alive, the estate is divided in two, one-half going to the latter, the other half to the children, between whom it is divided in equal shares."

"If the children are grown up, the widow continues to live in the hut of her late husband, but should they be very young, she removes with them to the abode of her parents."

"All disputes are settled by the chief of the tribe and his decisions are always scrupulously obeyed. He has, however, but seldom to interfere."

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(1) *Banna* "land"; *ba* possessive prefix. (MONTANO.)

We must acknowledge that there is a great discrepancy between this state of things, as described by M. MONTANO, and the information given by his predecessors. This is one more instance, to be added to many others, of the imprudence of limiting oneself to superficial observation when it is a question of forming an opinion of these backward and wild populations.

In spite of their intermixture with alien races, the Negritos of Malacca would, no doubt, if better known, exhibit similar social characteristics. M. MONTANO tells us that they never go to war, (1) that parents attend most tenderly on their offspring, and, if necessary, will, for their sake, deprive themselves of food. LOGAN informs us that, among the Manthras, adultery is punished with death, but not unless, as among the Mamanuas, the crime be proved by witnesses. The sentence is passed by the head chief (*Batin*) and carried out by the *Panglima*. The two culprits are laid down in the nearest stream and their heads are kept under water by the means of a fork. A man who is convinced of his wife's misconduct, but who has no actual proof of it, can leave her on condition of giving up to her his house and fields, a certain amount of cotton stuff, a few rings, and a small sum of money. The children remain with their mother, but she cannot re-marry until her divorced husband has taken to himself another wife. (2)

*Industry.*—I have already mentioned how the various Negrito populations support themselves. I must add that none of those of whom I speak here are cannibals. (3) This accusation has been

(1) LOGAN had already alluded to this fact, which is a remarkable feature among these wild and sport-loving tribes. (*The Dinua of Johore*, p. 273.)

(2) *Loc. cit.*, p. 268

(3) I must remark here that this paper is exclusively devoted to the study of the Negritos proper. As for the Papua-Negritos, mixed with the Papuas of New-Guinea and the adjacent island-groups, it is very possible that they may have let themselves be carried away by example and may have addicted themselves to man-eating; but it is impossible, for want of accurate information, to give an opinion on the subject. The confusion which has too long existed concerning these two races and which is still more or less kept up by some of the most recent travellers, makes it very difficult to study them independently of each other. The examination of skulls permits of our distinguishing the two races, but throws no light on the various characteristics which divide them in other respects.



brought against several of these tribes, particularly against the Mincopies. Now, far from having any liking for human flesh, the Andamanese look upon it as a deadly poison. <sup>(1)</sup>

All Negritos cook meat by boiling or roasting; all consequently are able to procure fire and no doubt use the same process, the friction of two pieces of wood. This is an uncertain and laborious task, even for savages, and therefore when the first spark is procured, they devise means to preserve it. The Mincopies have invented a peculiar method of their own: "The large trees are charred in the interior: a great hollow is formed in the centre in which they allow about three feet of ashes to accumulate, under which fire is always found—over the fire of these strange ovens the Mincopie can grill his little pig, fry his fish and prepare his turtle soup." <sup>(2)</sup> Among the Manthras the charred tree is replaced by a heap of clay enclosed in a wooden frame in which fire is carefully kept up. <sup>(3)</sup> In cold or temperate climates the most urgent wants, after food, are shelter and clothing. In tropical countries, on the contrary, clothes are a matter of luxury and are often more inconvenient than useful. It is almost the same with regard to dwellings. A simple cover, affording shade during the day, shelter from the moon's rays at night, and protection from rain, answers all the most important purposes. Travellers are but too often unmindful of these circumstances, and many writers look upon this extreme simplicity of dress or houses, as a sign of intellectual inferiority and want of industry. The Mincopies have been reproached with wearing no clothes. It is a fact; with the exception of a girdle to which I shall refer further on, their dress is limited to uncouth tattooing or painting such as we see in Mr. Dobson's phototypes. <sup>(4)</sup> Still, in order to protect themselves against mosquitos or other insects, they are in the habit, when night comes on, of smearing the body with a thick coating of

(1) DAY, *loc. cit.* p. 165.

(2) MOUAT, *Adventures*, p. 308.

(3) MONTANO, *loc. cit.* p. 46.

(4) *On the Andamans and Andamanese.* (*The Journal of the Anthropological Institute*, Vol. IV, p. 457, PL XXXI, XXXII and XXXIII.)

clayey mud, which soon dries and forms a regular cuirass. They can thus sleep in peace; but it is obvious that this night-dress goes a long way towards developing the rheumatic and abdominal diseases to which they are particularly subject.

Perpetually wandering as they do, along their shores, the Andamanese are not given to erecting permanent dwellings. Four poles secured together at the upper ends and covered with broad leaves give them a perfect hut, which is quickly erected and affords capital shelter against rain—the only thing they seem to dread. Such a hut is in reality a kind of impervious tent, the materials of which are entirely supplied by the neighbouring jungle, and which need not be transported from place to place. They could not possibly have contrived anything better, and our own African soldiers would deem themselves lucky, could they but do the same.

The Aëtas are scarcely better clad than their Andamanese brethren. (1) Further, such of their tribes as are subject to the continual attacks of formidable enemies do not even erect temporary sheds, but sleep in trees, or, as a protection against cold, roll themselves up in the hot ashes of a large fire kindled for the purpose. But we have seen already that, when placed in normal conditions of life, they know how to erect permanent houses and settle down.

The photographs of M. DE SAINT POL-LIAS represent the Sakais as wearing a simple waist cloth tied round the waist with the ends hanging down on the thighs. M. MONTANO has described the bamboo hut of a Manthra family whom he met living by themselves in the midst of the forest. (2) Though anything but luxurious, this dwelling exhibited the peculiarity of having a floor raised two feet off the ground. In almost all of the houses of our own peasants the bare earth is the substitute for plank floors and in this respect at all events the Malay savage understands hygienic conditions better than the European.

(1) A portrait of an Aëta chief, engraved after a photograph by M. MONTANO has been given by me in a memoir called—*Nouvelles Etudes sur la distribution géographique des Négritos et sur leur identification avec les Pygmées asiatiques de Césaire et de Plin.* (*Revue d'Ethnographie*, Vol. I, p. 183).

(2) *Loc. cit.* p. 46.



The Mincopies live exclusively on hunting and fishing, but owing to their isolation and also to the fables that have been spread concerning some of their habits, <sup>(1)</sup> they have been free to develop quietly the various industries suited to their mode of life. The results attained by these islanders had already forcibly struck the learned observers who were the first in our time to study the Andamans and their inhabitants. Notwithstanding their contempt for these "savage negroes," COLEBROOKE, SYMES, and especially MOUAT have in many instances done justice to their merits in this respect. <sup>(2)</sup> Thanks to Mr. MAN, we are now better acquainted with them. He got together and sent to London a valuable collection illustrating most of the native industries, and of this Major-General LANE-FOX <sup>(3)</sup> has given an account as interesting as it is instructive. I can only very briefly sum up these various documents.

Let us notice first of all that the Andaman Islands, where iron seems to have been introduced by the Chinese and Nicobarese, have had their stone age, the remains of which are still to be found in *kiækkenmaddings*, entirely similar to those of Denmark. These heaps of "kitchen refuse" were discovered by M. DE ROEPSTORFF <sup>(4)</sup> and more closely examined by Dr. STOLICZKA. <sup>(5)</sup> Hammers and knives were found in them together with rude hatchets undoubtedly corresponding with the chipped implements of our stone age. Close to these were discovered a polished axe which STOLICZKA declares to be identical with the "cells" of the neolithic period, and also a real *chisel*, three inches long, with a sharp edge at one

(1) In a paper specially devoted to the Mincopies, I have recorded some of the fables borrowed from MARCO-POLO and Arab writers—(*Revue d'Anthropologie*, Vol. I, p. 40).

(2) I must here refer the reader to my first paper, already quoted.

(3) *Observations on Mr. Man's Collection of Andamanese and Nicobarese Objects*, by Major-General LANE-FOX, F. R. S., with four plates. (*The Journal of the Anthropological Institute*, Vol. VII, p. 434).

(4) *A Short List of Andamanese Test Words*. (*Proceedings of the Asiatic Society of Bengal*, 1870, p. 178). The *Kiækkenmadding* discovered near Hope Town was about 60 feet in circumference and 12 feet high. Several of such and even larger heaps are to be found in various parts of Chatham Island.

(5) *Note on the Kiækkenmaddings of the Andaman Islands*. (*Proceedings of the Asiatic Society of Bengal*, 1870, p. 13).

end. Numerous fragments of sun-baked pottery, decorated with incisions of irregular designs, <sup>(1)</sup> were found in the same place. The Mincopies still manufacture pots of the same kind, and if they have not yet attained the art of baking pottery in a kiln, this is due, no doubt, to the facility with which they can replace water vessels by a length of bamboo, and cooking utensils by the large shells of the *Tridacna* and *Turbo*.

With the exception of harpoons exclusively used for fishing, the bow is, according to the latest travellers, the only weapon employed in hunting or warfare. <sup>(2)</sup> The bow used in Little Andaman is very similar to most others, being straight and symmetrically tapered from the middle to the ends. <sup>(3)</sup> In the Great Andaman, on the contrary, it assumes a peculiar shape. In the middle there is a kind of cylindrical handle of a comparatively small diameter; the two sides, rather wide at first, are flat inside with a convex back; they get thinner towards the extremities and are curved in opposite way so that the whole reminds one of an elongated S. This bow is from 1<sup>m</sup>75 to 2<sup>m</sup> in length. <sup>(4)</sup> It is very hard to bend, and the strongest English sailors were unable to string it. <sup>(5)</sup> In spite of their small stature and rounded limbs, the Mincopies used it so skillfully and with such power that, at 40 or 50 metres, the arrows penetrated right through the clothes of Europeans and deep into the flesh. Several varieties of arrows are used, among which there is one which might be styled a *hunting harpoon*. The head of it, to which the point is attached, is very small, whilst the shaft is 1<sup>m</sup> long. The two parts are brought together by means of a strong cord twisted round so as to keep the two independent portions together. When a pig is struck and tries to escape headlong through the jungle, the cord unrolls itself, the barbed point of the

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(1) Plate XVI of General LANE-FOX's *Note* represents several of these designs.

(2) SYMES alone has mentioned long spears and shields made of bark.

(3) LANE-FOX, Pl. XIV, fig. 3.

(4) MOUT, *Loc. cit.*, p. 321.

(5) General LANE-FOX observes that the same shaped bow is to be found at Mallicolo. It also resembles the Japanese bow in so far as the ends are not symmetrical. (*Loc. cit.*, p. 440).



arrow remains in the flesh, but the shaft which is dragged after him, keeps on checking the course of the animal which is soon captured.

The Mincopie canoe has deservedly attracted the attention of the English. It is cut out of the trunk of a tree: outside, it is highly finished; the sides are very thin, and the bottom very thick. Being thus naturally ballasted, it cannot capsize and even when riddled with bullets it does not sink.

They are propelled by paddles, with marvellous speed. The gig and cutter of the *Pluto*, manned by picked crews, had a trial with a Mincopie canoe, and were completely beaten; the victory of the savages was owing to the superiority of their workmanship. <sup>(1)</sup>

It is useless my dwelling any longer on the various manufactures of these islanders and mentioning their harpoons, nets, &c., Here, again, they prove themselves to be equal, and at times much superior to other races placed in the same conditions of life. The collection made by Mr. MAN and the plates which accompany the paper of General LANE-FOX are sufficient to refute all that has been said concerning the intellectual degradation of the Mincopies.

It is otherwise with regard to the Aëtas, whom persecution keeps in a continual wandering state, and there is nothing surprising in the fact. The only weapons they use in war or hunting expeditions are a short spear, a bow, and one single kind of arrow. But these latter are poisoned, and the slightest wound, if not deadly, causes, at least, long and acute suffering, which LA GIRONNIÈRE has described from his own experience. <sup>(2)</sup>

(1) MOUAT, *Adventures*, p. 315.

(2) LA GIRONNIÈRE was wounded in the finger by one of these arrows, in the removal of the skeleton of an Aëta (the first that was sent to Europe and which is now at the Paris Museum). He took no notice of the wound which he took for the scratch of a thorn. After three days, however, the poison began to act, and fearful suffering ensued; the whole arm was inflamed and the pain extended to the chest. After a whole month of torture, the sick man was reduced to the last extremity. He recovered, however, but, for more than a year, he felt pains in the chest. These symptoms recall, in no way, what travellers and experimenters tell us of the effect of known poisons. It would seem as if the poison used by Aëtas was of a special kind. But perhaps also the treatment had something to do with the sufferings of the intrepid traveller.

Poison is also employed by the Manthras <sup>(1)</sup> and other Bermun tribes. But these half-bred Negritos, although knowing the use of bows and arrows, have substituted the blow-pipe for them. <sup>(2)</sup> In this case, as in many others, we can easily detect the influence of the Malays.

These Malacca Negritos are also acquainted with the art of setting snares for big game, some of them being strong enough to capture even tigers. They place at the end of a long path, artificially made in the jungle, a strong spear fixed to a tree which is bent back and kept in position by the means of a catch. Any animal passing by, releases the spring, and is instantly transfixed. <sup>(3)</sup> In India, now-a-days, as in the time of CTÉSIAS, the bow is, so to speak, the characteristic weapon of the Dravidian races. The Gonds seem to be the only ones who have given it up and taken to the use of the axe and pike. <sup>(4)</sup>

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#### IV.

#### RELIGIOUS AND MORAL CHARACTERISTICS.

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*Belief in Superior Beings.*—Like many other wild races, the Negritos, to whom these chapters are specially devoted, have often been represented as perfect atheists. This is anything but accurate. We must not, in our appreciation of their rudimentary beliefs, start from the ideas which educated Europeans form of religion, even when they declare themselves unbelievers.

On the strength of assertions made by a Sepoy deserter who had lived for some time with the Mincopies, some writers have, even quite recently, taken for granted that these islanders do not believe in any superior being who has any influence, bad or good, on their

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(1) MONTANO, *loc. cit.*, p. 47.

(2) MONTANO; LOGAN, *loc. cit.*, p. 272.

(3) LOGAN, *loc. cit.*, p. 257.

(4) ROUSSELET, *Tableau des Races de l'Inde Centrale* (*Revue d'Anthropologie*, Vol. II, p. 276).

destiny. They forget the formal evidence given by SYMES, which I think right to reproduce textually :—

" Their religion is the simple but genuine homage of nature, expressed in adoration to the sun as the primary and most obvious source of good ; to the moon as the secondary power ; and to the genii of the woods, the waters and the mountains, as inferior agents. In the spirit of the storms they confess the influence of a malignant being, and during the south-west monsoon, when tempests prevail with unusual violence, they deprecate his wrath by wild chorus, which they chant in small congregations assembled on the beach or some rock that overhangs the ocean." (1) The late statements furnished by Messrs. St. JOHN and DAY have still further confirmed the above account of Colonel SYMES.

When the question has been more thoroughly studied as in other places, we shall perhaps ascertain the existence of a complete rudimentary mythology among the Mincopies. We know as yet, through Mr. MAN, that they have preserved some tradition of a deluge. In the south-east of Middle Andaman, they point out a rock, called *Wota-Eméda*, on which the first man made his appearance and engraved the history of the creation. Mr. MAN has visited this Mincopie Eden, and has given a description of it. It is an isolated boulder of small proportions, the surface of which is covered with irregular grooves due to the action of the waves and storms. (2) Let us hope that Mr. MAN will enter into more detail respecting the fables connected with it. (3)

(1) *Account of the British Embassy to the Kingdom of Ava*, p. 282. Major SYMES gives the information furnished to him by Captain STOCKER, who had resided for several years in the Andamans and taken great interest in the natives.

(2) *The Andaman Islands. (The Journal of the Anthropological Institute, Vol. VII, pp. 105 and 455).*

(3) This paper was originally published in August, 1882. Since then I have read in "*The Journal of the Anthropological Institute*, (Vol. XII, Nos. I II and III), the very remarkable paper of Mr. MAN "*On the Aboriginal Inhabitants of the Andaman Islands*." Unfortunately the first number, though bearing the same date as mine, was issued some time after, and I was consequently unable to profit by the valuable and detailed account given in it. However, far from altering my essential conclusions, it fully confirms the opinion which I had always maintained touching the religious feelings



With regard to the Aëtas, our present knowledge is less advanced. M. MONTANO says in his notes that he could find among them no form of worship; but judging from personal experience, he refrained from concluding that they were wholly destitute of any beliefs whatever. <sup>(1)</sup> LA GIROXNIÈRE, while declaring that these diminutive Negroes have no religion, informs us that, at times, they worship rocks and trunks of trees which seem to bear resemblance to animal beings. <sup>(2)</sup> My impression is that in all probability, this homage is paid to something higher than these material objects, perhaps to the spirits or genii of the mountains and forests, for RIENZI tells us that these savages believe in evil spirits called *Nonos*, to whom they offer up sacrifices. <sup>(3)</sup>

This belief in spirits is current among the Bermun tribes, and consequently among the Sakais, Manthras, &c. Here it is professionally represented by a body of priests or rather wizards called

of the Andamanese. Where certain travellers had only seen most wretched savages, where I had myself only suspected confused but genuine notions, we find in reality a pretty complete mythology and a belief in a true God, invisible, immortal and omniscient, by whom the whole world was created and whom they call *Pâ-luga*. I shall quote Mr. MAN'S own words (No. II, p. 157):—

“Of *Pâ-luga* they say that:—

- I.—Though His appearance is like fire, yet He is (now-a-days) invisible.
- II.—He was never born and is immortal.
- III.—By Him the world and all objects, animate and inanimate, were created, excepting only the powers of evil.
- IV.—He is regarded as omniscient while it is day, knowing even the thoughts of their hearts.
- V.—He is angered by the commission of certain sins, while to those in pain or distress he is pitiful, and sometimes deigns to afford relief.
- VI.—He is the Judge from whom each soul receives its sentence after death, and, to some extent, the hope of escape from the torments of *Jer-eg-lâr-mâgn* (regarding which anon) is said to affect their course of action in the present life.

This *Jer-eg-lâr-mâgn* is a kind of hell or purgatory which the Mincopies consider as a cold and icy region.

<sup>(1)</sup> M. MONTANO had been told that the Bagobogos had no religion. Owing to favourable circumstances, he was able to recognise among them a well defined and anything but rudimentary religious conception, of which he gave us an outline in one of his addresses to the “Société de Géographie,” 1877.

<sup>(2)</sup> *Lec. cit.*, p. 500.

<sup>(3)</sup> *Lec. cit.*, p. 303.

*Poyang* or *Pawang*. After having given, on this subject, many details, which I need not repeat here, LOGAN sums up his impressions in the following terms:—"Among these tribes, we recognise  
 "a pure Schamamiam with its accompanying charms and talismans;  
 "a living faith fresh from ancient days of Eastern and Middle Asia,  
 "preserving its pristine vigour and simplicity, ..... untouched  
 "by the Budhistic deluge ..... and resisting the pressure of the  
 "Islamism which surrounds it." (1)

I hardly need remark that among most Dravidian tribes, even among those who have reached a certain standard of civilization, we can detect, in spite of the influence of different Hindu or Mohamedan sects, a substratum of various beliefs similar to those I have just recorded.

*Belief in a future life.*—All Negritos believe that the soul survives the body; that it has the same wants as the living, and desires that a regard should be manifested for it. Among the Mincopies it is customary to place a vessel full of water on the grave of the deceased, so that his soul may be able to quench its thirst during the night; a fire is lighted under the stage which bears the body of a chief, in order to prevent his mighty spirit from harming any traveller passing by; the skull and bones, exhumed from the tomb, are worn round the neck as propitiatory to the spirit of the dead; the soul of a stranger is looked upon as harmless, and therefore the body of any one who dies away from his tribe is left unburied. (2)

The Aëtas show great respect to the dead. "For several years," says LA GIRONNIÈRE, "they deposit tobacco and betel on the tombs. The bow and arrows which belonged to the departed are suspended over his grave, on the day of the funeral, and every night, according to the belief of his friends, he leaves it and goes out hunting." (3)

(1) *The Binua of Johore. Loc. cit., p. 282.*

(2) The details are borrowed from Mr. DAY's memoir. They have all the more weight that the writer gave them "*en passant*" and without having apparently understood their real importance. *Observations on the Andamanese, loc. cit. p. 163.*

(3) *Vingt années aux Philippines, p. 301.*

The Malacca Negritos do not appear to entertain such well defined ideas. LOGAN states that the Bermun tribes light a fire on the tomb, for several consecutive nights, in order to prevent the spirit from crying out. <sup>(1)</sup> M. MONTANO adds that the Manthras bury their dead sufficiently far from the houses, "so that they shall not be troubled by the crowing of the cocks." <sup>(2)</sup> But neither of these two writers makes any mention of offerings being presented to the spirit of the departed, though among the Manthras the grave is evidently the object of peculiar attentions. <sup>(3)</sup>

*Chastity, Modesty.*—M. MONTANO has given us his experience regarding the chastity of the Aëta damsels. The testimony of SYMES leaves no room for doubt that this virtue is found among the Andamanese. Two Mincopie girls who had been taken as prisoners on board an English man-of-war, were soon tranquillised in many respects, but though they had been put by themselves in a separate room, they never went to sleep both at the same time, but watched alternately over each other. <sup>(4)</sup> Not one of the travellers who have visited the Andamans up to the present time has ever reported having witnessed any of those scenes and scandalous sights so often alluded to by the discoverers of the Pacific Archipelagoes. In that respect, the Mincopie women are unquestionably superior to the Polynesians.

Want of decency is the most common of all the accusations which have been brought against a whole host of wild tribes. But we know that travellers have often been mistaken, so far indeed as to take for the height of immodesty what, in the eyes of the natives, was but an elementary act of decency.

On this particular point, we lack information with regard to most Negrito races. But as to the Andamans, where the dress of the women is as limited as possible, we know now, thanks to Mr. MAN,

(1) *Loc. cit.*, p. 271.

(2) *Loc. cit.*, p. 49.

(3) MONTANO, *loc. cit.*, p. 50, and Fig. 52, 53, 54 and 55. [But see Mr. HERVEY's description of a Jakun tomb in No. 8 of this Journal.—Ed., Journ. Straits Branch, R. A. S.]

(4) *Loc. cit.*, p. 243.



that such a dress does exist and bears a particular name <sup>(1)</sup> and that appearing without it is considered as indecent. <sup>(2)</sup>

Though displayed otherwise than with us, modesty nevertheless exists among the Andamanese.

The history of a Mincopie, brought over to Europe, shows how much this sentiment is developed among these islanders. When a full length photograph was taken of JACK ANDAMAN and "he" was told to strip, it was by no means an easy matter to prevail "upon him to take off his clothes, and, when he was dressed again, "he manifested much joy at the restoration of his garments. This "savage seemed utterly shocked at the very thought of being "seen naked." <sup>(3)</sup>

*General Character.*—It follows, from the various descriptions given above, that the Negritos, who are the special subject of this Part, are far from deserving the accusations which have been too often brought against them.

The Mincopies who have repeatedly been depicted as horrid cannibals, have been found, when more closely examined, to be spoilt, capricious but good tempered children. <sup>(4)</sup> MOUAT describes them as a gay, laughter-loving population, fond of singing and dancing. Far from being intractable and cruel, they have shown themselves kind and hospitable when fear was banished from their hearts.

The English traveller adds that they are courageous, hardworking, skilful and extremely active, and, that under the influence of civilization, they would become intelligent and industrious. <sup>(5)</sup>

M. MONTANO tells me in his notes: "Not only are the Negritos anything but ferocious, but they are really humane. They nurse the sick with much devotion, even when they do not belong to their own family." He adds again: "The Manthras are not wanting in brain power but carelessness and laziness

<sup>(1)</sup> *Béd-da*. This girdle varying in shape, is represented in the paper quoted above. Pl. XIII, fig. 27 and 27 a.

<sup>(2)</sup> *Observations on Mr. Man's collection, loc. cit.* p. 440.

<sup>(3)</sup> MOUAT, *loc. cit.* 284.

<sup>(4)</sup> ST. JOHN, *loc. cit.* p. 45.

<sup>(5)</sup> *Adventures*, Preface p. XV.



"seem to prevent them from making any progress." (1) At the same time he acknowledges among them the gentle and soft manners to which we have already alluded. In this, he agrees entirely with LOGAN. The latter, however, considers the Berman tribes as inconsistent and irritable. They must, says he, be treated as children. (2) ST. JOHN uses the very same expression with regard to the Mincopies. It shows once more that these two groups resemble each other, in their moral as well as their physical characteristics. To deny their fundamental ethnical identity is evidently impossible for any one who has at all studied the question.

*Conclusion.*—However, incomplete this study may be, the conclusion to be drawn from it seems to me to be obvious and easy to formulate. From nearly unanimous testimony, these races have been considered as occupying one of the last stages in humankind. When attention was originally directed to the Mincopies, some learned men of unquestionable merit, were led to believe that the missing link between the man and the monkey had been found at last. We have now seen that this is not so and that, even where furthest removed from change and from mixture with other races, the only things which ennoble a community, the Negritos prove to be true and real men in every respect.

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## PART IV.

### THE NEGRILLOS OR AFRICAN PIGMIES.

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#### I.

The African dwarfs of whom the Ancients had a glimpse and the very genuine existence of whom has given rise to so many legends, were only discovered again by modern generations at a late period.

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(1) MONTANO, *loc. cit.* p. 47.

(2) *Loc. cit.* p. 269.

In 1625, BATTEL first made known certain facts ascertained by him in the Loango. <sup>(1)</sup>

At eight days march to the east of Cape Negro, <sup>(2)</sup> is found, according to him, the Mani-Kesock territory, to the north-east of which "lives a race of Pigmies, called *Matimbás*. Their stature hardly exceeds that of an ordinary boy of twelve, they are all most uncommonly stout. They feed on the flesh of animals which they kill with arrows. They pay to Mani-Kesock a tribute of elephants' tusks and tails. Though their disposition is by no means fierce they absolutely refuse to enter into the houses of the Marambas or receive them in their own towns. The women are as skilful as the men in archery, and are not afraid of penetrating alone into the depth of the woods, with no other protection than their poisoned arrows. <sup>(3)</sup>"

Without mentioning the source of his information, DAPPER gives details of the same kind regarding the *Mimos* or *Bakké-Bakkés* whom he places a little further south, in the very heart of Loango. <sup>(4)</sup>

More recent observations, the latest of which does not go back farther than 1861, <sup>(5)</sup> have come to hand to confirm these ancient data. The *Bakké-Bakkés* of Dapper were discovered again in Loango, under the name of *Bakonkos*, by a German expedition who brought back portraits and photographs. <sup>(6)</sup>

(1) ANDREW BATTEL, an English sailor, taken prisoner by the Portuguese in 1589, was carried away to Congo, where he remained a captive for nearly eighteen years. He published his adventures in Purchas' collection. WALCKENAEER gave a detailed summary of this narrative after calling attention to the evident veracity which characterises it. *Histoire générale des Voyages*, vol. XIII, p. 12 and 434.

(2) This is not the Cape Negro situated South of Benguela, 16° 3' south latitude and 9° 34' east longitude (Malte-Brun). The Cape Negro, alluded to by Battel bounds on the west the Bay of Magomba, and is perhaps Cape Yumba which Malte-Brun places 3° 30' South Latitude.

(3) *Histoire générale des Voyages*, vol. XIII, p. 441.

(4) Description de la Basse Éthiopie.

(5) F. TOUCHARD, *Notice sur le Gabon in the Reue maritime et coloniale* vol. III, p. 9, quoted by M. HAMY in his *Essai de coordination des matériaux récemment recueillis sur l'ethnologie des Négrilles ou Pygmées de l'Afrique équatoriale*, (*Bulletin de la Société d'anthropologie de Paris*, 1879, p. 82).

(6) *Zeitschrift für Ethnologie*, 1874—R. HARTMANN, *Die Negritier*, Pl. XIII. These and many of the following bibliographical references regarding the history of Western Négrillos are borrowed from M. HAMY's work.

Dr. TOUCHARD has remarked on the recent disappearance of a Gabonese race, the *Akoas* <sup>(1)</sup> a small group of whom were nevertheless in 1868, still established in the woods north of the river Nazareth. Admiral FLEURIOT DE LANGLE was able to photograph one of them who was a real dwarf. <sup>(2)</sup> It is the same with regard to the *M'Boulous*, *Chekianis* or *Ouékianis* visited by M. M. TOUCHARD <sup>(3)</sup> and MARCHE. <sup>(4)</sup> Smothered between the Fans and the Pongoes, they are fast dying out like their brethren, the *Akoas*.

By grouping together the information procured by these various photographs and descriptions, M. HAMY has been able to draw an almost complete portrait of some of these African dwarfs. The *Akoa*, examined by Admiral FLEURIOT, "seemed to be forty years old and was from 1<sup>m</sup> 39 to 1<sup>m</sup> 40 in height. He was most beautifully proportioned.....He had a fairly good head, his hair was well placed, and less woolly than those of Negroes properly so called; the nose was straight and the commissure of the lips well defined, exhibiting in no way the bestial stamp so common with certain African types. <sup>(5)</sup>" The photograph justifies this description. The head is globular, but relatively strong. The length of it, as compared to the total height of the individual comes very close to the ratio already mentioned by M. HAMY with reference to a Babongo (1/6). <sup>(6)</sup> The countenance is just a little prognathous. The muscles of the thorax and upper limbs present outlines at the same time developed and rounded; the lower limbs however are more slender, the feet are decidedly flat, and the heels rather too projecting. <sup>(7)</sup>

(1) *Notice sur le Gabon. (Revue maritime et coloniale, vol. III, p. 9)*

(2) *Croisières à la côte d'Afrique, 1868 (Tour du Monde, 1876, p. 279 and plate p. 283).* Owing to a oversight, this *Akoa* or *Akoua* (FLEURIOT) is described as an *Obongo*.

(3) *Loc. cit.*, p. 9.

(4) *Trois voyages dans l'Afrique occidentale*, p. 106.

(5) Letter of the Admiral quoted by M. HAMY, *loc. cit.*, p. 84.

(6) This is the highest ratio yet recorded among human beings. The Negritos would surpass the Negritos in this respect.

(7) HAMY, *loc. cit.*, p. 84.



M. MARCHE describes the M' BOULOUS as having an earthy-brown complexion. (1) Admiral FLEURIOT confines himself to stating that these dwarfs are not so dark as their taller neighbours.

We have seen above that the Admiral has only spoken approximately of the height of his Akon. M. MARCHE also confines himself to saying that the M' BOULOUS hardly exceed 1<sup>m</sup> 60. Dr. FALKENSTEIN is more precise. The adult Babonko, whom he photographed, was about forty years of age and measured 1<sup>m</sup> 365. (2)

The average of these four figures is 1<sup>m</sup> 428; but as two of them have been given as maxima, we are entitled to consider this average as too high. With regard to stature, the Negrillos of this region would therefore be below Negritos and would come nearer to the Bushmen, who are perhaps the shortest race of men, their mean height being as low as 1<sup>m</sup> 370. (3).

But the Negrillos differ from the Bushmen in a most essential anatomical characteristic. These latter are strictly dolichocephalic or sub-dolichocephalic, (4) whereas, on the contrary, the Akons the Bongos, &c., are brachycephalic or at least sub-brachycephalic. (5) The measurements of the skulls, brought back by Admiral FLEURIOT, M. MARCHE and others, have removed all doubt as to this fact which a simple glance at the photographs is sufficient to prove. (6)

M. HAMY has not contented himself with recognising and defining the Negrillo type of the tribes that have maintained a comparative purity of blood in Gaboon, lower Ogooué and Loango; he has traced it much farther and has shown that it has had a real and important influence on the formation of several of the popula-

(1) HAMY, *loc. cit.*, p. 86.

(2) The other individual was a young man of fifteen years old who measured 1<sup>m</sup> 025 only. (HAMY, *loc. cit.*, p. 82.)

(3) We shall see further on that the Akkas seem to stand below the Bushmen in this respect.

(4) Their average horizontal index, 77.45, places them in this last category (*Crania ethnica*, p. 398).

(5) Their average horizontal index, 83.23, raises them to the upper limit of sub-brachycephalism. (*Crania ethnica*, p. 350.)

(6) Among others, the photograph given in the work of Admiral DE LANGLE above quoted.

tions of the same region and adjacent territories, who are connected with the negro type proper. Availing himself again of materials of all kinds, M. HAMY has proved that crossing of dolichocephalic with brachycephalic Negroes could alone account for the general mixture of characteristics, especially for the morphological differences in the skull, remarked, instance after instance, among various tribes of the valley of the Ogooué of Fernand-Vaz. <sup>(1)</sup> I need not follow him here in all the details which have brought him to this general conclusion, but will state one single fact only. When M. M. DE BRAZZA and BALLAY returned from the perilous journey, which was rewarded by the discovery of the Alima and the Licona, they found, on an island of the Upper Ogooué, four skulls and one complete skeleton which are now in the anthropological gallery of the Museum. Two out of these five skulls, have an average horizontal index of 82.24, thus approaching very closely to true brachycephalism. <sup>(2)</sup> The three others are dolichocephalic. The former are the skulls of Negrillos the latter of Negroes.

Let us add that the observations, gathered by M. MARCHE among the N'Javis, the Apindjis, the Okotas and the Okoas, show that among these races, who have the skull relatively full, there is a sensible falling off in stature. <sup>(3)</sup> With the N'Javis, it hardly

<sup>(1)</sup> I should mention, among others, the study made by M. HAMY of the craniometrical results which Professor OWEN obtained by examining a collection brought from these regions by M. DE CHAILLU. The English *savant* had published the rough figures. Our countryman calculated the indices and showed that, out of the 93 skulls, which formed the collection, 49 only were dolichocephalic or sub-dolichocephalic, 11 sub-brachycephalic, and 2 brachycephalic. The intervention of an ethical element belonging to this last type is shewn clearly by this discussion which M. HAMY has made the starting point of his studies on the same subject. (*Note sur l'existence des Nègres brachycéphales sur la côte occidentale d'Afrique*, in the *Bulletin de la Société d'Anthropologie*, 2me série, vol. VII, p. 210.)

<sup>(2)</sup> HAMY, *Note sur l'existence des Nègres brachycéphales* &c., p. 96.)

<sup>(3)</sup> M. HAMY thinks that these tribes are allied to the Obongos seen by DU CHAILLU, near Niembouai in the Ashango land, (1°58'54" south latitude and 11°56'38" east longitude). These Obongos belong in fact to the small sized populations we are examining now. The young adult male measured by the traveller, was 1m366 only, and one of the women, 1m340. But the dirty yellow colour of their skin and especially their short hair, growing in small frizzled tufts, had led to connecting these dwarfs with the BUSHMEN. However, DU CHAILLU has not mentioned the characteristic apron and stento-

reaches 1<sup>m</sup> 60. Among the Akoas, the average height of the men varies from 1<sup>m</sup> 50 to 1<sup>m</sup> 52, that of the women being 1<sup>m</sup> 40 to 1<sup>m</sup> 43. (1) At the same time, the complexion is lighter, prognathism diminishes and the general outline is elegant especially among the women, whose rounded faces have a pleasant expression. It is evident that the negro type proper is modified in places by a distinct ethnological element, and we may consider the whole of this region as having been in former times, and still being to some extent, a centre of a Negrillo population. I shall further on refer again to the distinction which has thus to be made between the past and the present.

I am inclined to consider as a centre of the same kind, another small territory, the Tenda-Maïé, situated much further north and west, in a bend of the Rio-Grande. MOLLIEN, who visited these regions in 1818, says "there is but little uniformity in the general characteristics of the physiognomy of these Negroes but the natives of the village of Faran are remarkable for their small stature, slender limbs and the softness of their voice. They are the true African Pygmies." (2) However incomplete this short description may be, it is easy to see that Tenda Maïé is inhabited by a mixed population, of which these Pygmies are an element.

Although Tenda Maïé is somewhat distant from the spot where the Nasamons (3) of Herodotus were taken prisoners, yet it is difficult not to connect the diminutive men alluded to by the Greek historian with MOLLIEN's Pygmies. The upper basins of the Rio-Grande and Niger are not far apart and we may admit, without difficulty, that they were inhabited, in former days, by men of the same race.

pygy as existing among the women though he saw them quite close. Some uncertainty, which cranial measurements alone could remove, still prevails therefore with regard to the ethnical affinities of the Obongos. (DU CHAILLU, *L'Afrique sauvage*, p. 260.)

(1) MARCHE *Trois voyages dans l'Afrique occidentale*, p. 342.

(2) *Voyage dans l'intérieur de l'Afrique, aux sources du Sénégal et de la Gambie*, second edn. vol. II, p. 216. The village of Faran is situated about 14° 15' west longitude and 10° 68' north latitude.

(3) Vide Part I, p.



The Gaboon, the Ogooué and the Loango are a long way from Tenda Maïé, and the existence of Negrillo tribes has never as yet been reported within these limits. I am, however, inclined to believe that all these races of low stature are closely allied one with another. We know that the whole of the Guinea coast has been the scene of successive invasions which have brought the conquering tribes of the interior up to the sea-coast. The purpose of the movement of these swarms of tribes, and their murderous customs, of which the Dahomeyans of our own times still furnish a well known example, explain easily how a comparatively feeble race could, and in fact did disappear over a considerable area. The extinction of some of these tribes has just been carried out in our own generation and under our very eyes. It was no doubt one of the last scenes of a drama, the first acts of which were enacted far back in the past.

I shall not enter into more detail, the above being sufficient to lead me to the conclusion that the Negrillos of the Rio-Grande and those of the further end of the Gulf of Guinea are closely related with each other and that both have relation to the small beings described to Herodotus by the Nasamons.

## II.

Almost due East of this Gabonese group of pigmies, there probably exists, in the very heart of Africa, a large centre of Negrillo populations of which the ancients could have had no knowledge. The accounts given to STANLEY by AHMED, son of DJOUMAH<sup>(1)</sup> seem to me to be of too precise a nature not to be founded on fact. This ivory merchant had himself seen the small men he spoke of and had had to fight them; he owned having been beaten by them and his statements agree with all the other information collected by the great American traveller. From this *ensemble* of evidence, it follows that towards the centre of the region comprised within the extensive track of LIVINGSTONE, there exists a race of dwarfs called *Vouatouas*, very numerous, spread over a

<sup>(1)</sup> *Across the Dark Continent.* Vol. II, p. 114.

considerable area and in possession of complete independence. (1) As he passed through Ikoundou, (2) STANLEY captured an individual belonging to that or a neighbouring tribe. This Vouatoua measured 1<sup>m</sup>41. His head was large and his face was surrounded with uneven whiskers of a light chocolate-brown colour. Like BATTEL's little Negroes, these Vouatouas are elephant hunters and use poisoned arrows. This combination of physical and social characteristics connect them evidently with the Negrillos above-mentioned. We shall again find similar traits among their brethren, the descendants of the Pigmies of HOMER and POMPONIUS MELA.

The tradition referring to the latter is by no means lost; it has been kept up, in particular, by the Arab geographers who have placed a *river of the Pigmies* in the South of Abyssinia. The Reverend Father LÉON DES AVANCHERS is of opinion that this river can be identified with a stream springing from the Anko mountains, a little to the north of the Equator. In this region, about 32° east longitude, this eminent missionary has placed his *Wa-Bérikimos*, (3) also called *Cincallés*, which literally means *what a wonder!* He also saw, in the kingdom of Géra, several of these dwarfs whom he describes as "deformed, thick-set beings, with large heads, and at the most four feet in height" (about 1<sup>m</sup> 30) (\*).

The particulars collected by M. D'ABBADIE from AMACE, ambassador of the King of Kullo, and from a woman a native of the neighbouring territory of Kaffa, (5) corroborate the preceding statements. The *Malas* or *Mazé Maléas* would stand a little over

(1) In STANLEY's large Map this region is placed in about 3° south latitude and 19° east longitude. The traveller adds that the Vouatouas are also called *Vouakouangas*, *Vouakoumas* and *Vouakoumons*.

(2) Ikoundou is in latitude 2° 53'.

(3) *Esquisses géographiques des pays Oromo ou Galla dits pays Somali et de la côte orientale d'Afrique*, with a map, borrowed from a letter to M. D'ABBADIE. (*Bulletin de la Société de Géographie*, 4<sup>me</sup> série, vol. XVII, 1879, p. 163).

(4) *Lettre à M. A. d'Abbadie*, with a map (*Bulletin de la Société de Géographie*, 5<sup>me</sup> série, vol. XII, 1866, p. 171).

(5) Situated about 6° north latitude and 34° east longitude (Map of Rev. Father LÉON DES AVANCHERS, *loc. cit.*)

1<sup>m</sup> 50; they are of a black, and occasionally reddish, complexion (*laym*). <sup>(1)</sup>

The data, which my eminent colleague has been good enough to give me, seem to take these diminutive Negroes a little further North. But, even so, this would indicate that here, as in Western Africa, they are scattered over a more or less extensive area, and that their tribes bear different names. Everything, therefore, tends to show that, to the south of the Gallas countries, there exists a centre of a Negrillo population, and I do not think I am too bold in connecting these eastern tribes with the Pigmies of POMPONIUS MELA, just as I have compared the small beings of HERODOTUS with the dwarfs of Senegambia. It is useless, I think, my repeating here, in support of this opinion, the arguments which I have mentioned above.

We know that it is particularly the Pigmies of HOMER, living in the marshy region of the Nile, who have attracted the attention of commentators. I have before this recalled the opinions expressed by BUFFON and ROULIN on this subject. <sup>(2)</sup> The paper of the Abbé BANIER sums up the various interpretations offered by other savants, who, also regarding these legends as having a certain groundwork of truth, have tried to identify the dwarfs of mythology with some of the populations known to the ancients. <sup>(3)</sup> It is hardly necessary to add that these conjectures, which were based on no solid foundation whatever, could lead to no valuable result, and it is easy to understand why earnest investigators should have rejected, as groundless, all that had been said on the subject. It was reserved for modern exploration to give another direction to these researches and to lead to positive conclusions.

In fact, the further travellers have penetrated in the regions of the Upper Nile, the more evidence they have been able to collect

<sup>(1)</sup> M. S. *Communication* of M. D'ARBADIE with a note by the same author. (*Bulletin de la Société d'Anthropologie*, 3<sup>e</sup>me série, II, p. 100).

<sup>(2)</sup> *Vide ante*. Part I.

<sup>(3)</sup> *Dissertation sur les Pygmées* (*Mémoires de l'Académie des Inscriptions et Belles Lettres*, vol. V, p. 101). The author endeavours to prove that Pigmies have really existed and are to be looked for in ancient Ethiopia. He identifies them with the Pachinians of Ptolemy.



with regard to these small sized populations. The existence of true Pigmies thus became more and more probable; so much so that in some instructions framed by a committee of the "Académie des Sciences" for the exploring expedition of M. d'ESCAVAC DE LAUTURE, the compiler took care to draw the attention of the traveller to this particular point. (1) But we know that it has been in vain that Europeans have travelled up the Nile and have even reached its source; they have never come across these small beings. SPEKE alone saw, at the court of Kamrasi, a deformed dwarf of whom he gives a portrait. But this drawing and accompanying explanation show that KYMÉNIA, far from belonging to a race of Pigmies, was not even aware of the existence of these diminutive Negroes. (2)

It is SCHWEINFURTH to whom is due the honour of demonstrating that the myth of HOMER concealed a reality, and of proving the words of ARISTOTLE. But to do this he had to cross over from the watershed of the Nile to that of the Ouellé, to go beyond the land of the Niam-Niams and reach the country of the Monbouttous which he was the first to visit. It was at the court of MOUNZA that he discovered this dwarfish race, still known there under the name of Akkas, the very name which MARIETTE had read at the side of the portrait of a dwarf on a monument of the old Egyptian empire.

From the information given to SCHWEINFURTH by ADIMOKOU, chief of the small colony which MOUNZA keeps near his royal residence, it would seem that the land of the Akkas or Tiki-Tikis, (3) is situated about 3° North latitude and 25° East longitude. This country is no doubt pretty extensive. Living on amicable terms with the surrounding populations, and protected by their mighty neighbour, the Akkas seem to occupy here a continuous area and

(1) *Comptes rendus de l'Académie des Sciences*. Sitting of the 10th November, 1856, and *Bulletin de la Société de Géographie*, 4me série, XII, p. 267. This committee was composed of M.M. DAUSSY, CORDIER, ÉLIE DE BEAUMONT, MOQUIN-TANDON, MONTAGNE, IS. GEOFFROY SAINT-HILAIRE, VALENCIENNES, J. CLOQUET and JOMARD.

(2) *The Source of the Nile*. J. H. SPEKE, p. 496 and plate, p. 497.

(3) MOUNZA used the word Akka to describe these little Negroes, whereas their own suzerain Moummeri, called them Tiki-Tikis.

number, nine distinct tribes having each its own king or chief. <sup>(1)</sup> At the time of SCHWEINFURTH's visit, these people were, partially at least, under the authority of MOUMMERI, one of MOUNZA's vassals, who came to pay homage to his suzerain at the head of a perfect regiment of these small Negroes, so that the European traveller was able to see, at the same time, several hundreds of these dwarf warriors. <sup>(2)</sup>

In exchange for one of his dogs, SCHWEINFURTH obtained from MOUNZA one of the Akkas of whom he had made a portrait <sup>(3)</sup> He intended bringing him over to Europe, but the unfortunate Nsèvoué died of dysentery at Berber, South of Khartoum. His skeleton may perhaps one day be found by some traveller and brought to some Museum where it will furnish to science the anatomical indications which are still wanting concerning these people.

The only records we have as yet, with respect to the Akkas, proceed from the examination of living subjects, and are very few in number. The notes and measurements taken by SCHWEINFURTH were burnt in the unlucky fire which destroyed the fruit of three years' arduous work and toil, and it was anything but easy to make up, even partially, for such a loss. However, M. MARNÖ had the

(1) SCHWEINFURTH, *Au cœur de l'Afrique*, p. 110. This journey is one of the most remarkable among those which have so rapidly increased our knowledge of Central Africa. It lasted from the beginning of July, 1868, to the early part of November, 1871, and the greater part of it was made in countries entirely unexplored up to that time by Europeans. The traveller had gathered splendid collections of all kinds and had taken numerous observations, notes, drawings, maps, etc. Nearly all of these scientific treasures were unfortunately destroyed by fire. We can well imagine the grief of the savant thus reduced to relate his travels from memory. His work is none the less most valuable on account of the information obtained about regions which until then were utterly unknown.

(2) SCHWEINFURTH, *Au cœur de l'Afrique*, p. 115.

(3) *Id.* p. 64. SCHWEINFURTH has given a full height portrait of another Akka called BÔMBI. (*Id.* p. 121).

Since MOUNZA has learnt the value attached to Akkas, as objects of curiosity, he occasionally gives them as presents to the ivory merchants who visit him every year. This is how one of these individuals arrived at Khartoum; he had been sent to the Governor of the Soudan by EMIN-BEY (Doctor SCHNITZER). M. VOSSON, the French Vice-Consul, gave a brief description of him in a letter to which I will refer hereafter.



good luck, during one of his travels, of coming across two Akka female slaves, a young girl and an adult woman. <sup>(1)</sup> Another woman, SALDA, sent to Italy by GESSI-PACHA, was thoroughly examined by M. GIGLIOLI. <sup>(2)</sup> M. CHAILLÉ-LONG-BEY saw also a woman who had accompanied one of MOUNZA's sisters to the country of the Niams-Niams. <sup>(3)</sup> M. VOSSION, French Vice-Consul at Khartoum, has given, in a letter that was put at my disposal, a brief description of a grown-up man. But, though these records may corroborate and complete each other, still they would be quite insufficient, had not a favourable circumstance occurred, which furnished European anthropologists with the means of studying personally the curious race under remark.

A traveller, more courageous than learned, M. MIANI, had followed on the footsteps of SCHWEINFURTH and also reached the country of MOMBOUTTOS. Less fortunate than his predecessor, he broke down from fatigue, and died, bequeathing to the Italian Geographical Society, two young Akkas whom he had exchanged for a dog and a calf. <sup>(4)</sup> After various vicissitudes, TEBO and CHAIRALLAH, were taken charge of by a man of science and feeling, Count MINISCALCHI-ERIZZO, who had them brought up under his direction. They could thus be followed and studied at leisure. Their photographs were at the same time profusely distributed by the Geographical Society, and attracted, on all sides, the attention of anthropologists. <sup>(5)</sup> The result of these observations was

(1) M. MARNÖ's notes were published in the *Mittheilungen der Anthropologischen Gesellschaft in Wien*, vol. V, and were analysed in the *Archivio per l'Antropologia e la Etnologia*, vol. IV, p. 451, and also in M. HAMY's work, *loc. cit.* p. 98.

(2) *Gli Akka vivanti in Italia*. (*Archivio*, vol. X, p. 404.)

(3) (*Voyage au Lac Victoria Nyanza et au Pays des Niams-Niams*; *Bulletin de la Société de Géographie*, 6th Series, vol. X, p. 363) and *Central Africa*, p. 263, with plates, p. 264 and 267. In the latter an Akka woman is represented between two Niam-Niams and hardly comes up to their shoulder.

(4) *Les Akkas*, by Count MINISCALCHI-ERIZZO. (*Congrès International des Sciences Géographiques*, Session of Paris, 1879, vol. I, p. 299.) The author gives three photographs representing TEBO, full face and profile, and CHAIRALLAH full face only.

(5) TEBO and CHAIRALLAH, on arriving at Cairo, were examined by COLUCCI-PACHA, REGNY-BEY, Doctor GAILLARDOT and by M.M. SCHWEINFURTH, OWEN, CORNALIA and PANCERI, who happened, by chance, to be at



first to remove all doubt as to the reality of SCHWEINFURTH's discovery. Some persons considered the individuals previously measured by travellers as mere children and believed that TEBO and CHAIRALLAH would grow taller. (1) The former of these two suppositions could not stand before the accurate statements made by MARNÖ, on the observations of MM. GIGLIOLI and CHAILLÉ-LONG on three women, and those of M. VOSSION on a man; as for the second hypothesis, it was refuted by one of the two Akkas himself, who, as he grew older, never exceeded or even reached the maximum height recorded by SCHWEINFURTH. (2)

The Russian traveller measured six adults; none of them, says

the same time in Egypt. Their observations were published in the *Bulletin de l'Institut Egyptien* in 1873 and 1874. These little negroes were the cause of the publication of many other papers, among which I shall quote: *Examen de deux Nègres Pygmées de la tribu des Akkas raménés par Miani du fleuve Gabon*, by M. RICHARD OWEN; *Remarques on the above paper*, by MM. BROCA, HAMY and de QUATREFAGES. (*Bulletin de la Société d'Anthropologie*, 1874, p. 255.);—*Sur les Akkas* by M. PANIZZA (*id.*, p. 463; *Observations sur les Races naines Africaines à propos des Akkas*, by A. DE QUATREFAGES (*id.*, p. 500) and *Comptes-rendus de l'Académie des Sciences*, 1874, p. 1518);—*Les Akkas, race Pygmée de l'Afrique Centrale*, by P. BROCA (*Revue d'Anthropologie*, 1874, p. 279);—*I due Akka del Miani*, by MM. P. MANTEGAZZA and A. ZANNETTI, (*Archivio per l'Anthropologia e la Etnologia*, vol. III, 1874, p. 137) with an *Appendix* (p. 158) including three letters written at Cairo by MM. OWEN, P. PANCERI, and E. CORNALIA;—*Lettres sur les Akkas de Miani*, by E. CORNALIA, with remarks by M. M. GIGLIOLI and ZANNETTI (*Archivio*—, 1874, p. 428);—*Gli Akka del Miani* by Z.—*Archivio*—, vol. IV, 1874, p. 249);—*Alteriori Notizie intorno di Negriti; Gli Akka eicenti in Italia*, by Professor E. HILLIGER GIGLIOLI (*Archivio*—, vol. X, p. 404).

(3) Panizza—*loc. cit.*, p. 464. The Anthropological Society of Madrid seems to have shared the doubts entertained by the Roman Doctor.

(4) Some doubt has been entertained as to the purity of type of MIANI'S Akkas. M. HAMY expresses, on this particular point, (*loc. cit.*, p. 97) a reservation which is not perhaps entirely without ground with regard to CHAIRALLAH. On the other hand, his cephalic index is rather low (77.52); MM. MANTEGAZZA and ZANNETTI, in their exhaustive work on these Akkas, grounding their opinion on the supposed age of the two subjects and the general laws of growth, had predicted that TEBO would stop below CHAIRALLAH (*loc. cit.*, p. 144). The event has confirmed their prediction; CHAIRALLAH, still growing, had reached 1m42, whereas TEBO, who has all the characteristics of an adult, and seems to have finished growing, has stopped at 1m41 (GIGLIOLI, *loc. cit.*, p. 406). Moreover, the latter has a very high index (80.23). Therefore, if any doubt can still be said to exist with regard to CHAIRALLAH, who may perhaps have been affected by intermixture with a full-blood Negro element, such a supposition can however not apply to TEBO himself.

he, exceeded 1m50. <sup>(1)</sup> The one measured by M. VOSSION, was 32 years old and 1m31 in height. TERO, the older of MIANI's Akkas, with all the characteristics of an adult, has stopped growing at 1m41, which is the average for the three figures above. <sup>(2)</sup>

The woman measured by MARNÖ, was from 20 to 25 years of age and came up to 1m36 <sup>(3)</sup>; the one of CHAILLÉ-LONG was 1m216; SAÏDA, 1m34 <sup>(4)</sup>; the mean height thus being 1m302. The average for both sexes would be 1m356. These figures bring the Akkas, with regard to stature, perceptibly below the Mincopies, and even slightly under the Bushmen, who, to this day, have been looked upon as the smallest people on earth. But the measurements obtained, up to now, among intertropical Pigmies are not numerous enough to allow of this fact being definitively accepted by science. <sup>(5)</sup>

SCHWEINFURTH describes the Akkas as having a very large head, a wide and nearly spheroidal skull. <sup>(6)</sup> The latter feature has certainly been exaggerated. The highest index, ever measured on the body, is given by MARNÖ's figures and only reaches 82.85, which amounts to about 80.85 for the dry skull. The average, for three young subjects, is 78.03, that is, over 76.00 for the dry skull. <sup>(7)</sup> This result, far from indicating the true dolicocephalism which distinguishes full-blooded Negroes, agrees on the contrary with the figures that distinguish the Negrillo type as shown above. According to SCHWEINFURTH again, the complexion of the Akkas recalls the colour of slightly burnt coffee. The observations made on

<sup>(1)</sup> *Loc. cit.* p. 151.

<sup>(2)</sup> GIGLIOLI, *loc. cit.*, p. 406.

<sup>(3)</sup> *Loc. cit.* p. 461.

<sup>(4)</sup> *Loc. cit.* p. p. 410.

<sup>(5)</sup> This reservation is all the more justified that no Akka has ever exhibited so low a minimum (1m14) as the female Bushman measured by BARROW and especially as the individual of the same race to whom Doctor WEISBACK assigns a stature of 1m only.

<sup>(6)</sup> *Loc. cit.* p. 124.

<sup>(7)</sup> In order to bring back the ratio obtained on the living to what it would be on the dry skull, M. HAMY takes into account the small development of the temporal muscles in young subjects, and reduces the index by one unit only, thus considering the average under remark as being 77.00 at least. (*loc. cit.* p. 98.)

TEBO and CHAIRALLAH are in accordance with this statement. But Count MINISCALCHI has observed that their skin became much paler in winter time. <sup>(1)</sup> Their hair is about the same colour, though lighter in the case of CHAIRALLAH. With both it is decidedly woolly and forms *gzomérules*; such is also the beard which has grown on TEBO's chin and upper-lip. <sup>(2)</sup>

SCHWEINFURTH has represented Nsèvoué as very prognathic, the nose being aquiline *de profil*, though the tip is blended with the upper lip <sup>(3)</sup>; the chin is prominent, whereas, with BOMBI, it recedes a good deal and the nose stands out more. <sup>(4)</sup> In that respect, TEBO's photograph approaches more closely the latter type than the former. <sup>(5)</sup> The lips are not so thick as with common Negroes, and are even described as thin by M. VOSSION and by SCHWEINFURTH as well.

All statements agree in assigning to the Akkas, men or women, a considerable expansion of the belly which gives to adults the appearance of Negro or Arab children. <sup>(6)</sup> In the photographs we possess of TEBO and CHAIRALLAH, this feature is most conspicuous. M. PANIZZA, who studied, in an anatomical point of view and by auscultation, the cause of such a development, attributes it to an unusual size of the spleen and of the left lobe of the liver, and also to a large amount of fat accumulated in the mesentery. <sup>(7)</sup> This distension of the abdomen is attended by consequences which have struck all observers. The chest, comparatively narrow and flat in the upper region, expands lower down so as to encompass this enormous paunch. <sup>(8)</sup> On the other hand, the protrusion of the belly requires, for the sake of balance in the body, that the lower portion of the spine should

<sup>(1)</sup> *Loc. cit.*, p. 301.

<sup>(2)</sup> GIGLIOLI, *loc. cit.*, p. 405.

<sup>(3)</sup> *Loc. cit.*, p. 64.

<sup>(4)</sup> SCHWEINFURTH, *loc. cit.*, p. 121.

<sup>(5)</sup> MINISCALCHI, *loc. cit.*, p. 300.

<sup>(6)</sup> SCHWEINFURTH, *loc. cit.*, p. 123; MARNÉ, *loc. cit.*, p. 461; VOSSION's unpublished letter. However, BOMBI's portrait does not exhibit this character,

<sup>(7)</sup> *Loc. cit.*, p. 465.

<sup>(8)</sup> SCHWEINFURTH, *loc. cit.*



also be brought forward in consequence of which the vertebral column assumes the shape of an *S* causing the Akkas to look, so to speak, *saddle-backed*. <sup>(1)</sup>

It is obvious, however, that this abnormal development of the abdomen cannot be taken as a true racial characteristic of this people, but is no doubt brought on by their mode of living and nature of the food, and perhaps also by the general conditions of habitat. This we can infer from the personal experience of Count MINISCALCHI, who noticed that, after a few weeks of wholesome and regular diet, "the excessive expansion of the abdomen had disappeared and the spine had resumed its normal state." <sup>(2)</sup> The same change has occurred with regard to SAÏDA. <sup>(3)</sup>

In order to complete the physical description of these Akkas, I need say a few words about their limbs. The upper ones are long, and the hands very delicately shaped. <sup>(4)</sup> The lower limbs are short as compared with the bust and have a slight inward bend. The feet also are turned in, but more so than with other Africans. <sup>(5)</sup>

(1) This conformation has been the cause of a singular mistake and of a good deal of discussion. In a communication to the Egyptian Institute (5th December, 1873), SCHWEINFURTH had compared this bend of the spine to a C. The eminent traveller evidently alluded to the lower portion of the back and meant to say that the concavity of the C was turned backwards. But, acting under the influence of preconceived ideas, and in the hopes of discovering the *missing link*, which has been the subject of so much active search for so long, some venturesome minds supposed that the C represented the shape of the whole back, that the concavity was turned forward, and that, consequently, the Akkas bore, in that respect, a great resemblance to anthropomorphous monkeys. Before even having seen their photographs, I had combatted, at the Anthropological Society and elsewhere (*loc. cit.*, p. 1519) this interpretation, which is perfectly incompatible with the mode of locomotion in man and with the agility universally attributed to the Akkas. BROCA (*loc. cit.*, p. 284) and also MM. MANTEGAZZA and ZANNETTI (*loc. cit.*, p. 148) have, later on, given the same arguments in support of our common opinion, which is entirely justified by the present state of knowledge on the subject.

(2) MINISCALCHI, *loc. cit.*, p. 299.

(3) GIGLIOLI, *loc. cit.*, p. 410.

(4) SCHWEINFURTH, *loc. cit.*, p. 124. The photographs of TEBO and CHAIRALLAH do not justify this compliment, any more than the cast made of TEBO.

(5) SCHWEINFURTH, *loc. cit.*, p. 123.

The Akka women bear a great resemblance to the men. M. GIGLIOLI speaks of SAÏDA as having a thick waist, short neck, arms neither slim nor long and hands rather large than otherwise. Her complexion, as with CHAIRALLAH, is that of a mulatto; her hair is of a fuliginous black and the *gromérules* are not so distinct; prognathism rather more defined. (1) This description agrees perfectly with the portrait given by M. CHAILLÉ-LONG, who adds that, in the case of his Tiki-Tiki woman, the breasts were very flaccid, though she vowed never having had any children. (2)

The physiological characteristics of Akkas resemble those of most savages. Their senses are extremely acute, and SCHWEINFURTH repeatedly bears witness to their excessive agility. According to the Monboukous, these little creatures are wont to bound in the tall grass, after the manner of grasshoppers. (3) Nsèvoué had, in a certain measure, kept up that habit and during the time he stopped with SCHWEINFURTH, was never able to bring a dish without spilling part of its contents. (4)

The Akkas are very courageous. "They are men, and men who know how to fight," said MOUMMÉRI speaking of his followers. (5) They are great elephant hunters and will attack them with a very short bow, and spears hardly as high as themselves. (6) LONG-BEY corroborates this statement and adds that the women are as martial as the men and this again fully confirms the information given by BATTEL. (7)

SCHWEINFURTH draws a miserable picture of the character and intellect of Nsèvoué. He describes him as enjoying the sight of

(1) *Loc. cit.*, p. 410.

(2) *Loc. cit.*, p. 269. The traveller however ascribes to her very small hands and feet.

(3) *Id.*, p. 114.

(4) *Id.*, p. 123.

(5) SCHWEINFURTH, p. 115.

(6) *Vide* portrait of BOMBI, *loc. cit.* SCHWEINFURTH does not mention that their arrows are poisoned.

(7) LONG-BEY, *loc. cit.*, p. 269.

suffering in men and animals, and as never having succeeded in learning Arabic or any other dialect of the country. <sup>(1)</sup> MINISCALCHI, on the contrary, found TEBO and CHAIRALLAH to be affectionate and grateful pupils, always ready to improve themselves. Both of them, especially TEBO, had a great taste for music. Two years after their arrival in Europe, they knew how to read and write. Their adoptive father showed, in 1879, to one of his colleagues, two letters entirely worded and written out by them without any help whatever; the fac-simile of these specimens was inserted in the proceedings of the Congress. <sup>(2)</sup> They had not, however, forgotten their mother-tongue and could supply M. MINISCALCHI with several hundred words and various information enabling him thus to draw up a grammar which he considers as similar to that of the Niam-Niam language. <sup>(3)</sup>

What have these Akkas become under the influence of a European climate and of an education to which they were submitted, for the first time, these representatives of that ancient and wild race that has settled down at two or three degrees from the Equator? Evidently the question is of great interest, and we must feel grateful to M. GIGLIOLI for having replied to it in detail. <sup>(4)</sup>

TEBO has always borne up very well against the cold winters of Verona. CHAIRALLAH has had ague and cough pretty often; he also suffered from rheumatism for the first two or three years, but both are now perfectly well acclimatized, <sup>(5)</sup> and so is also SAÏDA. <sup>(6)</sup>

(1) *Loc. cit.*, p. 125.

(2) *Loc. cit.*, p.p. 302 and 303.

(3) M. MINISCALCHI used to converse with them in Arabic, which they speak fluently.

(4) *Gli Akka viventi in Italia, loc. cit.* This memoir was written in 1880, five years after that of Count MINISCALCHI.

(5) *Id.*, p. 407.

(6) M. GIGLIOLI thought that he could discover, by a simple inspection of the head, that it had grown somewhat longer. The examination of the bust and the measures, necessarily approximative, which I took of this plaster-cast, do not, to my mind, justify this opinion.



A casting was taken of TEBO, and his bust can be seen at the Museum. By comparing it with the photographs taken in 1874, we see that he has lost somewhat of his infantine looks; his forehead is less prominent, though not so slanting as with N&euml;vou&euml;. In that respect he comes closer to B&ouml;mbi. Prognathism is rather more defined, but the other features are hardly altered. <sup>(1)</sup>

These two Akkas have kept a sensitive and unsettled disposition, like that of children. <sup>(2)</sup> They are fond of play; their motions are rapid, and, in their promenades, they like to run at a double-quick pace. <sup>(3)</sup>

TEBO is more affectionate and studious, and has always behaved himself well. CHAIRALLAH is more intelligent, but has occasionally showed himself spiteful and revengeful. They have, however, never quarrelled with their young friends, and they love each other most tenderly.

Both of them have been baptized and are observant of their religious duties, though their spiritual leader does not consider their sentiments in that respect as very deeply rooted. <sup>(4)</sup>

They have now completely forgotten their mother-tongue, and very nearly all the Arabic they knew. They speak Italian fluently, but experienced at first great difficulty in pronouncing words containing two *z* (*bellezza*, *carezza*).

They have a great sense of emulation, and, at school, have shown themselves superior to their European companions of ten and

(1) GIGLIOLI, *loc. cit.*, p. 410.

(2) *Loc. cit.*, p. 409.

(3) The above could also apply to SAÏDA. However she was not treated in the same way as her countrymen. She remained a servant and was not taught to read and write. She speaks Italian fluently, and a little German, which is the language of her mistress; she is sometimes capricious and very fond of playing with children. (GIGLIOLI, *loc. cit.*, p. 411.)

(4) *Id.*, p. 409.

twelve years old. The notes which their professor showed to M. GIGLIOLI, prove that they went thoroughly well through the various compositions in arithmetic, parsing and dictation. <sup>(1)</sup> Countess MINISCALCHI gave music lessons to TESO, and M. GIGLIOLI heard him play, on the piano, some rather difficult pieces, with a certain amount of feeling and a good deal of precision. <sup>(2)</sup>

In short, we may conclude that, in spite of their small stature, their comparatively long arms, their large bellies and short legs, the Akkas are real and true men in every respect; those who had looked upon them as half-monkeys must be now completely undeceived.

*Conclusion.*—The foregoing facts seem to convey a few general considerations which I will now briefly summarize.

In proceeding from Senegambia and Gaboon towards the land of the Gallas and Monboutous, we have verified the true existence of human communities characterized, all of them, by a small stature, a comparatively large and rounded head, a lighter complexion than that of Negroes proper, and by similar instincts and customs. With M. HAMY, we must acknowledge that these groups are as many specimens of a special race, the NEGRILLOS, who are, in Africa, the representatives of the Asiatic and Indo-Melanesian Negritos.

The ancients evidently possessed more or less accurate information respecting these Negrillos, as well as the Negritos. They were the African PIGMIES, but they had been placed in three geographical localities where they are no more to be met with now-a-days. In order to find them, we must look to countries which are

(1) CHAIRALLAH had obtained 10 (maximum figure) for dictation and caligraphy; TESO, also 10 for dictation. Their other notes are 8/10 and 9/10 except for the solution of arithmetic problems, in which CHAIRALLAH comes down to 7/10 and TESO to 6/10. We find here again a proof of the inferiority of Negro races with regard to science.

(2) *Id.* p. 209. Their education has unfortunately been stopped at present. Both CHAIRALLAH and TESO make part of the household in the MINISCALCHI family. (GIGLIOLI, *loc. cit.*)

much further from Europe than was supposed in olden times; moreover, these Pigmies appear to us now as forming isolated agglomerations far apart from each other. Lastly, in one of these homes at least, we are able to witness at present the decline of the race and its fusion with a neighbouring element, which is constantly increasing in strength and number.

All these facts recall vividly the past, and the present fate of the Negritos must naturally be relegated to the same causes. They show us that, in days gone by, the Negrillos were more numerous and formed more compact and continuous communities, and that they must have been driven back and broken up by superior races. Their history, if better known, would most certainly bear a great resemblance to that of their Eastern brethren.

What we know of the latter induces to believe that, in the lands where they are still to be found, these Negritos have preceded the races by whom they have subsequently been oppressed, dispersed and almost annihilated. With regard to Negrillos, similar facts must carry with them the same conclusions. We are thus brought to accept as most probable that these small and brachycephalic Negroes originally occupied at least a great part of Africa previous to the full-blooded Negroes characterized by dolicocephalism and a larger stature. The latter correspond with the Papuas, while the Negrillos are the Negritos of Africa.

This comparison does not arise simply from a superficial inspection of the African and Indo-Melanesian Negroes; it is also justified by the detailed study of skulls which renders evident the striking connection existing between the two great anthropological formations which represent the Negro type at both extremities of our continent. <sup>(1)</sup>

How could such a narrow resemblance have occurred between populations which are separated by so vast a space and by such

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(1) *Crania Ethnica*,



numerous and different races? Are these affinities the simple result of a common origin? This interrogation, and many others too, had been uttered, even before the late discovery of Negrillos, which has made a reply more urgent than ever. I regret to say that the present state of science does not allow us to offer a satisfactory solution to this problem, assuredly one of the most curious among the many points connected with the geographical distribution of the human race. <sup>(1)</sup>

The study of these small negro races suggests one more reflection.

When alluding to Pigmies, the ancients mixed up with true facts many exaggerations and fables. Modern science, misled at times by its own strictness, and, dwelling solely on the unacceptable points of these traditions, rejected in a lump all the statements regarding the dwarfs of Asia and Africa. The above proves that science was wrong, and this mistake teaches us a lesson.

When there is a question of traditions, of legends connected with people less learned than we are, and especially with wild populations, it is but right to examine them thoroughly, however strange

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(1) LOGAN has studied this question from different points of view, and has developed with much science, the theory that the African Negroes have penetrated into Asia and Melanesia through a slow influxion which has been accomplished by sea. He attributes a great influence to the Malagasy population. (*The Ethnology of the Indian Archipelago; The Journal of the Indian Archipelago and Eastern Asia*, vol. IV, and *Ethnology of the Indo-Pacific Islands*, vol. VII.) FLOWERS is inclined to admit that the small black race which sprung up in the southerly regions of India, has spread itself East and West in Melanesia and Africa, and that the tall Negroes are descended from it. (*On the Osteology and Affinities of the Natives of the Andaman Islands; The Journal of the Anthropological Institute*, vol. IX.) ALLEN also derives the African Negroes from Asia and endeavours to prove that they have left traces of their passage in many parts of intermediate countries. (*The Original Range of the Papua and Negrito Races; The Journal of the Anthropological Institute*, vol. VIII.) Professor SEELEY thinks that the Negro race occupied, in former times, a strip of land which extended from Africa to Melanesia and is now submerged. (Quoted by ALLEN; *loc. cit.*, p. 40.)

and singular they may appear at first. Many of these accounts contain interesting and true information which is often concealed under superstitions, mistakes, forms of language or erroneous interpretations. The duty of the man of science is then similar to the task of the miner who separates gold from its quartz. Very often he also, with a little work and cautious criticism will succeed in redeeming, from a heap of errors, some important truth.

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## VALENTYN'S DESCRIPTION OF MALACCA.

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[The following paper is a translation by Mr. MÜLLER, Government Translator, of VALENTYN'S Account of Malacca.

A portion of this has already appeared in LOGAN'S Journal, Vol. IV, but as it appears that it was never completed, and matter was omitted which some might find interesting, and, further, that the translation was not altogether to be depended on, I have thought it worth while to insert a trustworthy translation of the whole with a few notes.

D. F. A. H.]

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### ABSTRACT, TRANSLATED FROM FRANCOIS VALENTYN'S HISTORY OF MALACCA (ANNO 1726.)

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The town of Malakka is situated in  $2^{\circ} 20'$  northern latitude and on  $102^{\circ} 20'$  longitude, on the Continental Malay coast, which lies easterly of the East coast of the great island of Sumatra, about 8 miles [leagues?] in a straight line from the opposite shore.

PTOLEMY and the Ancients gave it the name of "Terra or Regio Aurifera," which means "the country rich in gold," or of "Aurea Chersonesus," i.e., "The Gold Peninsula," making it appear at about the 11th degree, where it is joined by a narrow isthmus to Tenasserim and Siam. It is the most southern territory of India.

It is situated on the point of a neck of land, between which and the N.E. coast of Sumatra is a fine sound, known by the name of the Straits of Malakka, or otherwise, by that of the Straits of Singapore, after a very ancient town commonly called *Singapura*.

It covers approximately an area of 1,800 paces in circuit, or of about one mile, and has a strong wall on the sea side of about 600 paces long, being also protected by a solid stone wall on the N.W. or river side. There is, moreover, a stone bastion on the N.E. side, called *Santo Domingos*, and there was another wall, called *Tipah*, built towards the waterside, and extending to a strong round bastion called *St. Jago*, now gone to ruins; there were also other fortresses on the S.E. side and two bastions, making it altogether a



very strong place, but in time almost all these fortifications have gone to ruins. We do not mention their names now, as they will appear in the course of this description.

The convent of the Jesuits, also called St. Paul's Convent, was built higher up in town, and the monastery of the Minorites, otherwise called that of Madre de Deos, stood on the adjacent hills.

The territory belonging to Malakka extends over a length of 30 miles, and over a breadth of about 10 miles. There are two islets in its vicinity, *Ilha dos Naos*, <sup>(1)</sup> within a gun-shot from the town, and *Ilha das Pedras*, <sup>(2)</sup> from where they got the stones to build houses, &c. with, beyond the range of gun-shot. The Portuguese carracks and galleons used to anchor between these two islets in 4 or 5 fathoms of water. <sup>(3)</sup>

On the North-West side of the town is a wall with a gate and a small fortified turret, and next to it a river, discharging into the sea, with fresh water at low tide, but with salt water at high tide. Its width is 40 paces, and its current is generally pretty strong. It is commonly called "Chrysorant," and there is another river on the East side. <sup>(4)</sup>

The country on the other side of the river (being on the same level with the land where the town is built) is joined to it by a wooden bridge; but the ground is very swampy on the South-East side, being generally flooded in the rainy monsoon, with the exception of a small piece along the beach, which lies somewhat higher.

There are in the town many fine and broad streets, but unpaved, and also many fine stone houses, the greater part of which are of the time of the Portuguese, and built very solidly after their fashion.

The town is built in the form of a crescent.

There is a respectable fortress of great strength, with solid walls and fortified with bastions, well-provided with guns, able to stand with its garrison a hard blow. <sup>(5)</sup> There are, in the fortress, several strong stone houses and pretty good streets, all remembering the Portuguese times, and the tower, erected on the hill, seems to be

(1) Pulau Jawa.

(2) Pulau Upeh.

(3) Only about two fathoms now.

(4) No traces of this now, except in the large drains near Kampong Jawa, and Banda Hilir.

(5) The only remains visible of this now are contained in the curious old gateway (near the residence of Mr. J. E. WESTERHOUT) which bears Portuguese arms, but a Dutch date, viz., 16.0; this is probably what is left of the bastion called "Baluarte Santiago" as marked in the old plates of the Fort.

still pretty strong, though its interior is falling into decay. This fortress, built on the hill in the centre of the town, is about the size of Delfshaven, and has also two gates, and though one of its sides stands on the hill, yet the other side is washed by the sea. It is at present the residence of the Governor, of the other officers employed by the company, and of the garrison, which is pretty strong. Two hundred years ago this place was merely a fishermen's village <sup>(1)</sup> and now it is a fine town.

In former times the town had a population of 12,000 souls; but there are now not more than 200 or 300 families, some of which are Dutch and some others Portuguese and Malays, the latter living in the most remote corners of the town in common attap huts.

At a small distance from the town are also some fine houses and many well-kept cocoa-nut plantations and gardens with fruit trees, the greater part of which are owned by Malays.

This town is remarkably well situated for trade, and these straits have been frequented, since the times of old, by much shipping, which still continues from Bengal, Coromandel, Surat, Persia, Ceylon, Java, Sumatra, Siam, Tonkin, China, and from many other countries; the gross revenue in the year 1669 (consisting of 10 per cent. import duty and 3 per cent. export duty, and some other small taxes) amounting to 74,958.18 guilders.

There arrived in that same year 116 Javanese vessels, besides the Danish, Portuguese and Moorish vessels.

This place is very convenient for our vessels passing through the Straits of Singapore going from Japan to Bengal, Coromandel, Surat and Persia, and also for vessels bound for Batavia coming from those places.

The place is not very productive in provisions; everything must be imported from other places, with the exception of fish and some kinds of fruits.

The productiveness of this place is very poor, compared to that of the Coast [of Coromandel], Bengal, Ceylon, &c.; and the surrounding country bears a barren aspect.

It is also not safe to venture in the jungle, as it abounds in wild beasts.

One of my friends, Mr. VAN NAARSEN, told me, that it once had happened to him in person to fall in with a tiger accidentally, and he was sure on several other occasions of being in the neighbourhood of one of these animals, for it was only in that case his horse

(1) i.e. about 1525, or 14 years after the Portuguese took it, in which case it must have greatly fallen from the state in which they found it.

got unmanageable. There are, moreover, many elephants and other wild beasts. This same gentleman has told me also, that he once saw a tiger which made a leap at a deer that tried to escape him in the water; the deer did escape, and the tiger was dragged down by an alligator.

The East India Company has a Governor at this place, who has supreme authority over all the officers and over all the affairs. He is assisted by a Supercargo (as second in rank), an Attorney-General, (1) a Paymaster, and a staff of officers similar to those mentioned in our account of Amboina, performing almost the same duties and receiving the same pay; there are here, besides, several "Opperhoofden" (Commandants) of other places or factories, which are under the authority of this Governor, and also an especial "Shahbandar" or Collector of the Custom-house duties.

A Council of Police is constituted from among these officers (as also already mentioned under Amboina) forming the Government of this territory; another Council administers the law; and a third one all the ecclesiastical affairs.

The Malays of these countries are commonly called "*Orang di bawa angin*," i. e., "the people below the wind" (to leeward), or else "Easterlings," whilst those of the Occident, more especially the Arabs, are called "*Orang atas angin*," i. e., "people above the wind" or Occidentals; this is not that there are no other tribes of that name, but that these two nations are the most renowned, the most ingenious and the most civilised of that race.

The Malays are the most cunning, the most ingenious and the politest people of the whole East.

Whether they have been thus called after the country, or whether the country has been called after them, will be shown by and by, when we shall have traced their origin as far back as possible, producing it from their earliest history.

They are of a rather pale hue and much fairer than other natives of India, also much kinder, more polite, neater in their manner of living, and in general so charming, that no other people can be compared to them. Their language, *Bahasa Malayu*, i. e., the Malay language (whether called after the people or after the country) was not only spoken on that coast, but was used through the whole of India, and in all the Eastern countries, as a language understood everywhere and by every one, just as French or Latin in Europe, or as the *Lingua Franca* in Italy or in the Levant, to such an extent even that, knowing that language, one never

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(1) Prokureur-Generaal.



will be at a loss, it being used and understood in Persia, nay even beyond that country on that side, and also as far as the Philippines.

And if you don't understand this language, you are considered a very badly educated man in the East, whilst the Malays are accustomed to study it, trying their utmost to enlarge their knowledge of it and to learn also the Arabic; even some among them the Persian language too, and those who are more studious still strive to obtain the knowledge of the Sanskrit, the mother-language of most of the idioms in the East.

The Malay is spoken nowhere so correctly and so purely as here, though there is still a great difference between the Court language and that of the lower class. The language spoken by the courtiers is so swelling, so interlarded with Arabic (to show their erudition in that language), and differs so much from the common pure language (the former being the adulterated language), since every nation, that speaks this common or low Malay, has mixed some words of their own language with it, that it would not be understood by the common people, for which reason it is used only by princes, courtiers and priests, and therefore considered as the language of scholars. It is by nature a very pleasant, sweet, charming, and yet a very powerful language to express yourself in. A lot of works written in that language, already mentioned by us before, and several fine songs, in which they have transmitted many events of past times, show this plainly.

The Malay men are generally dressed in a pair of trousers, with a broad blue, red or green garment, worn as a blouse, and a turban rolled round the head.

They are commonly of a very lively nature, but they always keep open a back door and are not easily to be caught, while they are witty and of great self-conceit.

I do not know another nation in the Indies more cunning than the Malays and the natives of Macassar, for which reason they are not much to be relied upon.

The women's dress is almost the same as that of other Indian women, or like that of the Javanese women, and consists in a long gown, hanging down to their feet and very often also fastened above the bosom under the arms, the upper part of the body being naked. They tie up their hair in a bundle at the back of their head, though some have another hair-dress, almost the same as that of the Creoles. These women too are generally of a more exalted

mind than other women of India, and they excel also in loveliness and wit far above others. (1)

(1) The following passage is given in LOGAN's Journal, p. 700, Vol. IV, but does not occur in my edition of VALENTYN, which is dated 1726.

D. F. A. H.

"The other inhabitants are Portuguese, who are well known, or other  
"Indians, who have been already described as Chinese, Guzerattes, Benga-  
"lis, Coast-Moors, Achinese and others.

"The commodities produced here are these:—

"Kelembak,\* Agila-wood and Camphor in the Kingdom of Pahang, Tin,  
"Gold, Pepper, Pedra de Porco (Query, Bezoar stones?), Elephant (tusks).

"The imported goods consist of:—

"All sorts of cloths, more especially Petas Malayu, or Malay cloths.

"Surat cloths

"Bengal cloths.

"Guinea cloths (coarse  
"blue calico.)

"Salampories.†

"Bafta Brotsja.‡

"Bethilis.§

Coast Chintz.

Opium.

Red Woollens.

Copper.

Rupees.

Reals of eight [Spanish dol-  
lars?].

"The charges of the garrison and other expenses run very high, some-  
"times as much as 200,000 guilders (2 *tonnen gouds*), the reason of which  
"is, that the clear income during the year is often much less than the out-  
"lay.

"In the year 1664 and during several years, the expenses were much  
"higher and it was thought proper to reduce the strength of the garrison  
"and bring the expenses within the sum mentioned, 200,000 guilders.  
"Subsequently it was deemed proper further to reduce the expenditure by  
"40,000 guilders. Orders were given by their Excellencies in 1669 to  
"reduce the extent of the fortifications and a certain Ensign (*Vaandrig*)  
"was established there from the 17th of January of the year and entrusted  
"with the duties of enquirer."

\* MARSDEN quotes LOUREIRO against VALENTYN in support of the con-  
"tention that "kelembak" and "gaharu" (i.e. agila wood or *liquinal-oes*) come  
"from the same tree, and are merely different qualities arising from difference  
"in age, &c. and he quotes also, "Gahru chumpaka agullochum sparium, R."  
"But "kelembak" is the heart of the "kamboja" tree, known also as "poko"  
"bunga kubbur." The heart of the "chempaka" tree, furnishes the "kas-  
"turi," while the heart of the "kâras" tree produces all the varieties of  
"gaharu," which are as follows:—1st quality, very black, "—lampara;" the  
"2nd "—tandok" or "—alaik;" the 3rd "—wangkang" or "—bnâya;" 4th, which  
"is not marketable, but is used privately, is the refuse of the 3rd and is called  
"gaharu-médang."

† Half wool, half cotton.

‡ Indian cotton cloth. Brotsja,—place where it was made?

§ A fine Indian linen.

Several other factories are under the Governorship of Malakka, of which some are in this country and others on the East coast of Sumatra, and the Oppelhoofden (Commandants) of those Settlements were sent thither by the Governor of this place and by his Council. These factories are Peirah (Pérak), Keidah (Kédah), Oodjong-Salang, <sup>(1)</sup> and Andragiri. <sup>(2)</sup>

Peirah, the first named Settlement, situated on this Malay Coast, was subjected to the authority of the Queen of Atsjin (Acheh), and was only kept for the tin trade: the Hon'ble Company had appointed there an Underfactor, to purchase that mineral for ready cash, or to barter it against cloths at fifty Rix dollars the *bahar*, but the nature of that people is very mean and murderous, which it has shown by murdering in 1651 all the people of our factory at that place. Their Honours have often been compelled to order the Governors of this Government (Malakka) to break up quietly that factory and its lodgings, and to try to find an opportunity to avenge this abominable piece of roguery, which was carried out afterwards, and which we will mention with every particular later on.

The second outer-factory is Quedah (Kédah), also situated on this Coast almost opposite Atsjin. We had there also an Underfactor and a Settlement to barter tin, gold and elephants for the Hon'ble Company; but this small kingdom, gave us also now and then so much trouble, that we have been obliged to break up this factory too.

We shall meet with the two other factories in our history of Sumatra.

*[Here follows a list of the Governors and principal Officials  
of the Government of Malacca.]*

#### LIST OF THE GOVERNORS OF MALAKKA.

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Johan van Twist, Governor and Extraordinary Member of the Council of India, ...	1641—1642
Jeremias van Vliet, Governor and Extraordinary Member of the Council of India in 1645, ...	1642—1645

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<sup>(1)</sup> Commonly known as "Junk Ceylon."

<sup>(2)</sup> Indragiri.



Arnold de Vlaming van Ontshoorn, Governor and Extraordinary Member of the Council of India,	1645—1646
Johan Thyssoon Pajart, Governor and Extraordinary Member of the Council of India in 1657,	1646—1662
Johan van Riebeeck, Commander and President,	1662—1665
Balthasar Bort, Commander and President,	1665—1668
Promoted to Governorship,	1668—1679
Extraordinary Council of India in 1670 and Ordinary Council of India in 1678.	
Jacob Jorissoon Pits, Governor,	1679—1680
Cornelis van Quaalberg, Governor,	1680—1684
Extraordinary Council of India in 1682.	
Nicolaas Schaghen, Governor and Extraordinary Council of India in 1682,	1684—1686
Dirk Komans, Director from 5th January till 26th November,	1686
Thomas Slicher, Governor and Extraordinary Council of India,	1686—1691
Dirk Komans, Director from 18th October, 1691, to 1st October, 1692,	1691—1692
Gelmer Vosburg, Governor,	1692—1697
Govert van Hoorn, Governor,	1697—1700
Bernard Phoosen, Governor and Extraordinary Council of India in 1703,	1700—1704
Johan Grotenhuys, Director from 18th January to 22nd May,	1704
Karel Bolner, Governor,	1704—1707
Pieter Rooselaar, Governor and Extraordinary Council of India in 1707,	1707—1709
Willem Six, Governor,	1709—1711
Willem Moerman, Governor,	1711—1717
Herman van Suchtelen Governor,	1717

## SUPERCARGOS OR SECUNDAS.

Johan Verpoorten, ...	1641—1642
N. Snoek, (asserts that he saw here in 1643 a woman 150 years old ),* ...	1642—1645
Gerard Bersche, ...	1646— (?)
Johan Goesens,... ...	(?) —1656
Gerhara Herberts, } These two have been Super- }	1656—1661
Balthasar Bort, } cargos at the same time, }	1656—1657
Michiel Curre, (instead of Bort, with Herberts), ...	1657—1658
Gillis Syben, ...	1661—1664
Joannes Massis,... ...	1664—1669
François Sandvoord, ...	1668
Henrik Schenkenberg, ...	1668—1670
Dirk Komans, (sometimes acting as Director ), ...	1684—1691
Adriaan Lucassoon, ...	1691—1692
François van der Beke, ...	1692—1693
Pieter de Vos, ...	1694—1696
Abraham Douglas, ...	1696—1700
Philip David van Ueehelen, ...	1700—1702
Gerard Huychelbosch, ...	1702—1703
Joannes Grotenhuys, ...	1703—1704
Antoni Valkenier, ...	1706—1709
Herman van Suchtelen, ...	1709—1711
Antoni Heyusius, ...	1711—1716
Gerard Voogd, ...	1717

## CAPTAINS (OF THE GARRISON.)

Laurens Forcenburg, ...	1641—1642
Hans Cruger, Captain-Lieutenant, ...	1643—1663
N. Femmer, ...	1680
Jacob Palm, Captain-Lieutenant, ...	1708—1709
Christiaan Trekmeier, Captain-Lieutenant, ...	1709—1711
Nicolaas Oostenrode, Captain-Lieutenant, ...	1711

\* I had credible information the other day of the death of a man at the age of 120 a few years ago: he died in the Mahomedan year 1295; he could read and write, and told his son that he was born in 1175. In the Death Returns for this year, so far, there are 7 deaths registered at the age of 100 years, but I have been unable to obtain satisfactory proof in regard to them.

## SHAHBANDARS.

Jan Janssoon van Menie, ...	...	...	1641—1644
Emanuel du Molin, ...	...	...	1656—1660
Michel Curre, ...	...	...	1660
François van der Beke, ...	...	...	1683—1692
Johan van der Leli, ...	...	...	1708
Dirk Vouk, ...	...	...	1709—1712
N. Tempelaar, ...	...	...	1712
Samuel Cras, ...	...	...	1712—1716
Johan Bernard, ...	...	...	1717

## ATTORNEY-GENERALS (FISCAALS GENERAAL.)

Gerard Herberts, ...	...	...	1641
Balthasar Bort, ...	...	...	1649
Johan van Zyll, ...	...	...	1650—1655
Emanuel du Molin, ...	...	...	1655—1656
Gillis Syben, ...	...	...	1656
Balthasar Bort, ...	} a short time these 4 all together, .	...	1656
Emanuel du Molin, ...		...	1656
Gillis Sijlen, ...		...	1656—1657
Gilles Syben, ...	...	...	1657—1661
Abraham den Back, ...	...	...	1661—1669
Jacob Martenssoon Schagen, ...	...	...	1669
Jacob van Naarssen, ...	...	...	1683—1684
Pieter van Helsdingen, ...	...	...	1684—1685

## BARRISTERS (FISCAALS INDEPENDENT.)

Arnold Hackins, ...	...	...	1690
Arnold van Alzem, ...	...	...	1695—1703
Abraham van Kervel, ...	...	...	1708—1711
N. van Loon, ...	...	...	1711
Rutger Dekker, ...	...	...	1712
N. Crommelyn, ...	...	...	1712— (?)
N. Sibersma, ...	...	...	(?) —1717



TREASURERS.

Jacob de Cooter,	...	...	...	1641—1643
Jan Claessoon Cloek,	...	...	...	1657
Thomas de Vos,	...	...	...	1657—1658
Adriaan Lucassoon,	...	...	...	1658—1661
Jacob Jorissoon Pits,	...	...	...	1661—1663
Jacob Splinter,	...	...	...	1663
N. Rex,	...	...	...	1717

SECRETARIES.

Balthasar Bort,	...	...	...	1646—1649
Gillis Syben,	...	...	...	1649—1656
Abraham den Back,	...	...	...	1656—1664
Matthys Sonnemaus,	...	...	...	1669
Jan Pas,	...	...	...	1680
Samuel Cras,	...	...	...	1709—1717
N. Lispensier (for a short time "ad interim"),	...	...	...	1712
N. Cotgère,	...	...	...	1717

WAREHOUSE-KEEPERS. ("Winkeliers.")

Jacob May,	...	...	...	1641—1642
Karel Verwyk,	...	...	...	1642
Dirk van Lier,	...	...	...	1656—1658
Johan van Groenewegen,	...	...	...	1658—1659
Johan Massis,	...	...	...	1659
Nicolaas Muller,	...	...	...	1662
N. Bokent,	...	...	...	1691

COMMANDANTS ("Opperhoofden") AT PEIRAH.

*This Factory re-established in 1655.*

Isaak Ryken,	...	...	...	1655—1656
Pieter Buytzen,	...	...	...	1656
Cornelis van Gunst,	...	...	...	1656

*Factory abandoned in 1656 and re-established in 1659.*

Johan Massis, ...	...	...	...	1659—1660
Abraham Schats,	...	...	...	1660
Johan Massis, ...	...	...	...	1660—1661
Adriaan Lucassoon,	...	...	...	1661

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COMMANDANTS AT LIGOR.

Balthasar Bort,...	...	...	...	1656
Joannes Zacharias,	...	...	...	1656—1657
Michiel Curre, ...	...	...	...	1657—1660
Johan Massis,	...	...	...	1661— (?)
Nicolaas Muller,	...	...	...	1667—1669

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TREASURERS AT MALAKKA.

Michiel Curre, ...	...	...	...	1656
Kornelis van Gunst,	...	...	...	1656
Michiel Curre, ...	...	...	...	1656
Abraham Schats,	...	...	...	1656—1658
Cornelis van Gunst,	...	...	...	1658— (?)

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STORE-KEEPERS (DISPENSERS) AT MALAKKA.

Lubbert Coorn,	...	...	...	1657
Jan Claassoon Cloek,	...	...	...	1657—1663
Bernhard Vink,	...	...	...	1663
Jacob Jorissoon Pits,	...	...	...	1663— (?)

## OPPERHOOFDEN ( Commandants ) AT OEDJONG SALANG.

Cornelis van Gunst,	...	...	1656—1658
Jacob Jorisson Pits,	...	...	1658—1660

*The factory broken up in 1660.*

## OPPERHOOFDEN ( Commandants ) AT KEIDAH ( Kedah ).

Pieter Buytzen,	...	...	1654—1656
Arend Claassoon Draey (This Factory was quietly broken up in December).	...	...	1656
Jacob Jorisson Pits (sent thither as Tax-collector; but the roadstead remained blockaded till 1660),	...	...	1657

[ I have found, moreover, in some of the documents in the Archives of Malacca the names of the following Officers, besides those mentioned above:—

Jacob Kerkhoven, Underfactor,	...	1660—1662
Henrik van Ekeren, Supercargo in Ligor,	...	...
Jacob van Twist, Lieutenant,	...	1656
Sebastiaan Cledits, Ensign,	...	1657
Jan van Es, Ensign,	...	1662
Bernhard Vink, Ensign,	...	1662
Jan Meke, Surgeon-Major,	...	1662
Willem Cornelissoo, Surgeon-Major, in the Fortress,	...	1662
Henrik Pelgrom, Ensign,	...	1710
Pieter du Quesne,	...	1711]

## COMMISSIONERS (known for having done something noticeable here.)

Justus Schouten,	...	...	1641
Pieter Boreel,	...	...	1642
Johan van Feylingen,	...	...	1646
Balthasar Cojeth,	...	...	1709
Isaac Massis,	...	...	...
N. Elards,	...	...	...

The island of Dinding belonged also to the jurisdiction of Malakka, and its Chiefs were also appointed by the Governors of Malakka.



## PARTICULARS ABOUT MALAKKA.

To know Malakka thoroughly and to be fully instructed of those particulars which have made it renowned, we must trace its origin and foundation, and disinter for posterity, from the darkness of antiquity, all that has been buried by the lapse of years and by oblivion, or most probably by want of opportunity.

If I had not been so fortunate as to secure some very rare books, written in Arabic, which cannot be got now for any money, I would not have been able to inform the world of those particulars about Malakka, which are now here mentioned, and which we are sure that but very few people could make known to mankind, while among thousands (of men) who know the Malay language, there is hardly one able to read it, when it is written in Arabic characters, and still less to understand that bombastic Malay, mixed with so many Arabic and Persian words and sentences.

Those books then are called "*Tadjoo Esslatina*" or "*Makota Segalla Radja*," i.e., "The Crown of the Kings," "*Misa Gomitar*" and "*Kitab Hantoowa*" or "*Hangtooha*," <sup>(1)</sup> i.e., "The Book Hantoowa," commonly more known among the Malay scholars under the name of "*Soolaleet Essalathina*," that is, "The Book of Heraldry or Genealogical Register of the Kings" (viz., Malakka Kings). These three gems (which are now only found in very few libraries), though full of fictions and useless stories, are considered, however, among us as the best historical descriptions written in the Malay language, and which are not only most useful to learn the Malay thoroughly, but in which are also to be found many useful things about the Javanese, Malay and other Kings, not mentioned by another author. The Mohamedan Princes in India and their Priests are almost the unique possessors of those works, and it is the greatest difficulty in the world to get possession of one copy. But I have got them all, as I have mentioned already before, whilst speaking of the Malay language. Though we find in the two first mentioned works and in some other books, particulars clearing up many obscure points, yet the last one mentioned is in this respect the best one, while it gives us all the particulars from the very beginning, even from before the time that it (Malakka) was built, and in quite a decent style (for natives at least).

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(1) *Hang Tuah*.—There were nine of these "hangs," champions, of whom an account may be found in LEYDEN'S "Malay Annals." CRAWFORD speaks contemptuously of it as a historical work, which it no doubt deserves; but it is useful for the insight it affords into the national customs and manners.

I really don't know the author of the book *Hangtooha*, but I must admit it to be one of the most decent Malay works I ever have read, of which we will communicate to our readers a summary as briefly as possible.

If we want to trace scrupulously the origin of the Malays, it is worth while to find out first, whether they derive their name from the country (the Malay Coast and the town of Malacca) or whether that country has been called after them.

They lived first on the great island of Sumatra (called in former times *Andelis* <sup>(1)</sup> and also *Meningcabo*, <sup>(2)</sup> till it was discovered that this was the name of only one kingdom of this island) and there more especially in the kingdom of Palimbang, situated on the inner west coast, at about 8 degrees latitude, opposite the island of Banca, on the river *Malayoo*, which runs all round the mountain *Mahameroo*, <sup>(3)</sup> and thence downwards to the river *Tatang* and so on into the sea.

\* Every one hearing the name of the first mentioned river, would feel inclined at once to think, that those who had settled there had been called after the said river "*Orang Malayoo*," i.e., "the Malayoo people, people living on the river Malayoo," others however suppose that that river (also called *Mallajoo* and *Maladjoo*) has received its name from this laborious, industrious, quick and hasty people, while the Malay word for laboriousness and quickness is also *Maladjoo*. But it is my opinion that the Malays got their first name from that river, and that they have given that name afterwards to several coasts and countries where they have settled, though the whole of this country (then nothing but fishermen) has been subdued by the King of Siam, of whom some of these natives have rid themselves a long time afterwards.

After having been settled here for some years, without knowing anything about a King to govern them (an obscure period, about which nothing has been mentioned by one author), but not quite pleased with this place, and not always having been left unmolested,

(1) More commonly "*Indalas*" or "*Andalas*."

(2) *Ménangkábau*, or *Ménangkərbau*, as to the origin of which name various legends exist, e.g. fight between tiger and buffalo, latter winning; also fight between gigantic Javanese buffalo and buffalo calf, latter victorious; again when Rája was first instituted at Bukit Guntang Pénjaringan a buffalo with golden horns and hoofs issued from a hole in the ground with a herd of followers, but returned to it before his pursuers could catch him and so "*ménang kərbau*."

(3) *Mahamiru*, the Hindu Olympus.

\* This and much of what follows has already been criticised by competent critics, so I will not indulge myself here.



they thought it more advisable to elect a King (and such the more while they had greatly increased, whilst still heathens) which first King had the name of SİRİ TOORİ BOWANA.<sup>(1)</sup> This Prince has ruled them 48 years, and pretended to be a descendant of ALEXANDER THE GREAT, to whom DEMANG LAIBUR DAWANG<sup>(2)</sup> (who then ruled the Malays as a Prince of less fame) resigned his sway, in consideration of his illustrious lineage and while he was a descendant of such a renowned Prince; this happened in about 1160 A.C. (or some years before).

The Malays crossed under this Prince (SİRİ TOORİ BOWANA) from the island of Sumatra to the opposite shore, now the Malay Coast, and more especially to its North-East point, known as "*Oedjong Tanah*," that is, "the extremity of the country," and known among geographers as "*Zir baad*," which means in Persian "below wind" (to leeward), hence receiving a long time afterwards also the new name of "the people below wind" (to leeward), or else "Easterlings" (above all the other nations in the East), from this so-called promontory where they had settled again, the same name having been given afterwards also to some of their neighbours or other Easterlings. This country has generally been known since that time by the name of "*Tanah Malāyu*," i.e., "the Malay territory" or else "the Malay Coast," comprising in a larger sense all the country from that very point or from the 2nd degree till the 11th degree North latitude and till Tenasserim, though, taking it in a more limited sense, only that country is understood, which now belongs under the governorship and jurisdiction of Malacca and its environs; they are also considered above all the real and original Malays and they are, therefore, also called "*Orang Malāyu*," i.e., the Malays, whilst all the other Malays, either closely or far off, as those of Patani, Pahang, Peirah, Keidah, Djohor, Bintam,<sup>(3)</sup> Lingga, Gampar,<sup>(4)</sup> Haru, and others in this same country or on the islands of Bintang<sup>(5)</sup>

(1) "Sri Tribuāna" and "Sri Trib'huvena"—*Malay Annals*, LEYDEN. But CRAWFORD accepts "Sri Turi Buāna," and on the authority of Professor WILSON gives "Illustrious Tūri tree of the world" as the meaning. His first name was "Sang Sapēra."

(2) Lēbar Daun. "Dēmang," a Chief (Javanese).—"Dēmang Lēbar Daun"—"Chieftain Broad Leaf."

(3) Batam or Batang Island lying between Bentan and Bulang? or Bentan?  
(4) Kampar, river and country of that name in Sumatra lying between the Siak and Indragiri rivers.

(5) Bentan, the island lying E. by S. of Singapore, on which is a prominent hill visible from Singapore, and alongside of which on the W. side of it, lies Pulau Penyingat, the site of Riau (Rhio).



Lingga <sup>(1)</sup> (on the South of Malakka ), or in Sumatra, are also called Malays, but always with the addition of the name of the country where they come from, as for instance: Malayu-Djohor, Malayu-Patani, &c., &c.

Now, this is that famous far-renowned country considered by many ancients and even by many people now-a-days, to be that very ancient *Ofir*, the country from where King SOLOMON got the gold and the other Indian curiosities, mentioned in the H. Scriptures, and consequently called by the ancients "*Regio Aurifera*," i.e., the gold coast, the gold region.

It is certain that, leaving *Ezion Geber* and passing through the *Red Sea* and so along the shores of *Arabia* and *Persia* and from there again along the Coasts of *Malabar*, *Coromandel* and *Bengal*, and so on, skirting along the coast, from one shore to the other and finally along the Kingdoms of *Arracan*, *Pegu*, *Siam* and *Tenasserim*, till the Malay Coast, this could be done without a compass; but we have amply shown in our first volume and in other places, that it was not this Coast, which was meant by that *Ofir*, but that it must have been very likely the island of Ceylon.

The Malays, after having remained at that place for some time, built there their first town, calling it *Singapura*, and a small sound on the South side of the same town still carries that name.

The King of *Madjapahit* (an empire of Java) was in those days one of the most powerful Princes in those quarters. He was not only feared on the island of Java, but he had conquered also many places in Java Minor and in Sumatra and had extended his dominion over several other provinces. <sup>(2)</sup>

*Madjapahit* then being one of the first and most celebrated cities, not only of Java, but of the surrounding islands too, the ambition of its Prince induced him to drive this new people out of their country, and consequently to attach a new pearl to his crown. He attacked them several times with large forces and thus forced them to fortify their place more and more.

SIRI TOERI BOWANA died in 1208, after having ruled them as a brave Prince during 48 years, and was succeeded by PADDEKA

(1) On this island is *Däck*, the seat of the Johor sovereign after the abandonment of Johor Lâma. The occurrence of the names *Bintam Lingga* and *Bintang Lingga* together, would suggest perhaps accidental repetitions, rather than the inference that *Bintam* was for *Batam*, the latter not being well known, while *Bentan* was in connection with *Lingga*. This is evidently the case from what appears on p. 65.

(2) And had had communication with China after defeating a Chinese expedition sent against him.

PIKARAM WIRA as their second Prince. This one did not govern them for such a long space of time; he died after a period of 15 years. He did nothing of importance, only extending the recently built town and fortifying it a little more, so as to be able to withstand better the plots of the mighty Prince of Madjapahit, who did not leave him in peace.

He died A. D. 1223, and was then succeeded by the third King, SIRI RAMA WIKARAM. This was a young and brave King, who ruled them during 13 years with moderation, and who commenced to be feared all round, but he died very suddenly in 1236, to the great grief of his people, who liked him very much.

His successor was SIRI MAHA RAJA, who was the fourth King and who also made a very good figure and extended the town greatly. He governed them 12½ years with great care, and was also very much liked by his subjects and feared by his enemies. He died in 1249.

That same year SIRI ISKANDER SHAH was elevated to the crown in his place as the last King of Singapura. He resisted the mighty King of Madjapahit in the first three years of his reign, but was so hard pressed by him at the end of 1252, that he had to abandon Singapura and to migrate higher up to the North side and from thence to the West side of this country, where he laid foundation of a new town in 1253. Including him, five kings had ruled in Singapura during a period of 91 years. He embellished that new place gradually to such an extent that, among the three great and celebrated cities in those quarters of the East, this place was considered afterwards to be the third in rank, or next to Pasi in Sumatra, which stood second next to Madjapahit. He called this new town Malakka, after a certain tree—"Kajoo Malakka," or the Malakka, otherwise called the *Mirabolan* or the pentagonal tree. While it happened that he commenced to build the town \* at the very spot where he had taken some rest under such a tree, whilst waiting there till the dogs dislodged the game, one day that he was hunting in those environs, all which particulars are told at large in the book *Hantoowah*. The former Kings of Madjapahit, not yet satisfied with the conquest of Singapura, crossed to the opposite shore of the island of Sumatra and took there the kingdom of Indragiri. Since then, they have always made one of the Javanese princes, related to them, King of that realm, and we shall find afterwards one of the Kings of

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\* Mr. MAXWELL has drawn attention to the existence of a similar legend amongst the Gujaratis. (Journ. Roy. A. S. Socy, XIII, N.S.)



Malakka as a King on *that* throne, invested with *that* authority by the King of Madjapahit.

In the meantime this town (Malakka) and this renowned people increased under this prince very much in importance and in power, and it was this King who laid the foundation of a permanent kingdom.

He lived till 1274 A. D., and died after having governed this people during 25 years, having swayed the sceptre three years in Singapura and 22 years as the first King of Malakka, feared by his neighbours, and beloved by his subjects. Sultan MAGAR succeeded him that same year as the second Malay King at Malakka.

This prince died after a short reign of two years, and on his death the Malays had been governed 115 years and 6 months by Heathen Kings.

He was succeeded in 1276 by Sultan MOHAMMED SHAH, the seventh King of the Malays, and the third of Malakka, who was the first Mohammedan Prince of Malakka; he became famous, while he strongly propagated this new religion and greatly enlarged his empire during the 57 years that he governed this kingdom.

It seems that it was he who transferred the name of Malajoo to the adjacent islands of Lingga and Bintam or Bintang, South of the Promontory of the Malay Coast, and that he made that name famous among the natives of Djohor, Patani, Keidah (otherwise called Quedah), Peirah and of other places even on the opposite coast of Sumatra and Gampar <sup>(1)</sup> and Haru, and that the inhabitants of those quarters, feared him so much, that apparently all their countries were then already subjected to him.

Not satisfied with those conquests, he married in the last years of his reign, the Princess of Arracan, heiress of that King, thus subjecting that kingdom by inheritance, installing the Prince, whom he appointed there and who had been selected among the Malays Mangkubumi, *i.e.* Chancellor of the Kingdom of Malakka.

He died A.D. 1333, after having reached a very advanced age, leaving to his son Sultan ABOO SHAHID (the eighth King of the Malays, the fourth of Malakka, and the second Mohammedan King) a peaceable kingdom. But this Prince did not possess it a very long time, for he was stabbed by the King of Arracan in 1334, after a reign of but one year and five months, leaving the kingdom in the same condition as his father had left it to him.

He was succeeded that same year by Sultan MODAFAR SHAH (as

(1) Kampar, see note (4) page 64.



the ninth King of the Malays, the fifth of Malakka, and the third Mohammedan King). This King governed his people with great sagacity and very carefully.

He shewed his sagacity in leaving to his people a book full of sublime rules and maxims, called "The Statutes of Malakka," and he has given also many proofs of his valour during his reign of 40 years.

A very mighty Prince, called BOOBATNJA governed in 1340 the Kingdom of *Siam* (then called *Sjaharnan* or *Sornan*).

This King who had overpowered the countries all round his empire, having also received reports of the celebrated commercial town of Malakka, was jealous of its rise, challenged it to surrender, and when King MODAPAR would not submit to him, he ordered his General AWI ISJAKAR to attack it.

A fierce battle ensued between these two Princes, or rather between their Generals, but SIRI NARA DIRAJA, the General of Malakka, behaved so valiantly, that he forced the Siamese to retreat with great loss and shame. That King of Siam died soon afterwards, and was succeeded by one CHUPANDAN, who did not leave the matter, but, again attacking the King of Malakka, besieged the town for the second time; but he was as unfortunate as his predecessor, and was also defeated by the same General of Malakka, who gave him such a severe blow in driving him away from the town, that he too died of chagrin a short time afterwards.

It was at this time that the town of Malakka was considered the third in rank with Madjapahit and Pasi, among the renowned cities in those quarters of the East.

This Prince governed this kingdom with much glory for some years more, and died in 1374.

He left his son as his successor, who was first commonly called Sultan ABDUL, but called afterwards (when he became King) Sultan MANSOR SHAH. He was the tenth King of the Malays, the sixth of Malakka, and the fourth Mohammedan King. Many important things happened in these quarters during his reign, and none of his predecessors governed so long as he did, viz., 73 years.

The Kingdom of Indragiri on the East coast of Sumatra was still under the supremacy of Madjapahit in the beginning of the reign of this King, but when MANSOR SHAH had married RADIN GALA ISJINDRA KIRANA, the daughter of the King of Madjapahit and a Princess of great celebrity, that King bestowed the Kingdom of Indragiri upon his son-in-law, and in this manner Indragiri came under the rule of the Kings of Malakka, who governed it till we came here.

The King of Madjapahit was at that time (1380), so powerful

that he rather ought to have been styled an Emperor than a King, while there were so many Kings submitted to his supremacy, that, when they appeared in his council, he had to show to every one of them their seat according to their rank. He gave the first seat, the place of honour next to him, to the King of Daha; the second seat to the King of Tanjong Pura (Java), who was also married to one of his daughters, NUSA KUSAMA or NYAI KASUMA and who has succeeded him as King of Madjapahit; and the third seat was the place of the King of Malakka, his other son-in-law.

King MANSOR SHAH made also an alliance with the Emperor of China, and married his daughter. After this union he declared war with the King of Pahang and conquered his kingdom.

At that time Malakka was the first, Pasi the second, and Haru the third city in those quarters of the East: these places were famous, excelling in power and importance. Afterwards he declared also war with the King of Pasi, one SAINALAH DIN,\* and defeated him too.

A short time afterwards, about 1420, KRAIN SAMARLOOKA, King of Macassar, sent a fleet of 200 sail with a strong army to Malakka, to wage war against that place, but the Laksamana or the Admiral of King MANSOR SHAH attacked the enemy so valiantly, that he compelled him to retreat, and he retired to Pasi, which place he then besieged, ruining the country all round it.

The said SAINALAH DIN, King of Pasi, afterwards had differences with his two younger brothers, who drove him from his kingdom, compelling him to take refuge with this King of Malakka (MANSOR SHAH), who took him under his protection.

He besieged Pasi for the sake of this Prince, and reconquered for him his kingdom and its chief town; but afterwards he (SAINALAH DIN) would not submit to MANSOR SHAH.

His reign thus passed in constant wars and military troubles.

He died in 1447, leaving his son, Sultan ALEDDIN as his successor.

He was the eleventh King of the Malays, the seventh of Malakka and the fifth Mohammedan King.

His reign lasted 30 years, but it does not appear to me, that he performed anything memorable. It moreover seems to me that, under his rule, Malakka must have submitted for a short time to the dominion of the King of Siam.

He died in 1477 and was then succeeded by Sultan MAHMUD SHAH, who was the twelfth King of the Malays, the eighth and also

\* ZEINÉDDIN, or ZEINALÁBÉDDIN.



the last King of Malakka, and the sixth Mohammedan King.

He governed this people during 36 years, of which 29 years in Malakka and afterwards 7 years more in Johor. It was under his reign that the Malays threw off the Siamese yoke, and such in 1509; but we will see that at large in what follows.

It was also during the reign of this King, that the Portuguese arrived for the first time at Malakka, and conquered the country. For the sake of evidence and to clear up the matter, we will mention all those great events from the beginning and treat in due order that part of the history of Malakka and of its Kings till the time, when we arrived in these regions.

#### ARRIVAL OF THE PORTUGUESE AT MALAKKA.

The Malay historian is not quite correct, when he states that the Portuguese arrived for the first time in these quarters, more especially in Malakka, in the beginning of the 30th year of Sultan MAHMUD SHAH's reign, for, adding 29 years to the date that he ascended the throne, *i.e.*, 1477, the first arrival of the Portuguese should have happened in A.D. 1506, and it is fully evident from what follows, that they first came here not earlier than two or three years after that date and that they did not conquer Malakka earlier than five years after that date, *viz.*, A.D. 1511. This Prince's reign was consequently a longer one in Malakka and not such a long one in Johor.

King EMANUEL of Portugal ordered in 1508 JACOB SEQUEIRA, <sup>(1)</sup> one of his Admirals (according to MAFFEJUS it was the Admiral DIDAKUS LOPES), to go with 4 vessels of his fleet of 16 sail to Malakka to make a treaty of friendship with the King of that country, then Sultan MAHMUD SHAH.

Arrived at Cochín, he first went in 1509 to Sumatra, touched at Acheen, and finally arrived thence at Malakka.

He met King MAHMUD at that place, who had then just revolted from the King of Siam, under whose dominion the Malays had been for a short time. SEQUEIRA, as soon as he had dropped anchor, forwarded one HERONEMUS TEIXEIRA <sup>(1)</sup> with a present and with a letter written in Arabic from King EMANUEL, requesting the said King of Malakka to allow him (SEQUEIRA) to carry on trade in amity, which the King granted him at once.

No sooner had SEQUEIRA made a treaty of friendship and of

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(1) This name is still met with here.



commerce, than the Moors and Arabs pointed out to the King that the Portuguese did not come here to trade, but that it was their intention to drive the Prince out of his kingdom. They spoke so in fear that, when the Portuguese were once allowed to trade here, their own traffic by means of caravans from Cairo and Alexandria in Egypt and to Europe, would be totally ruined.

They aspersed the Portuguese character to the utmost, and told the King that they had acted in that very manner at Cochin, Cananor, Ormus and other places, that they had seized upon the said countries and had built fortresses in all those places to vindicate their rights.

The consequence of these instigations was that MAHMUD at once made up his mind to violate his word and to break the treaty already made with SEQUEIRA, and he intended to invite him with his principal officers to a dinner and to kill them all at that party.

The Moors thought this plot to be carried out as easily as it had been easy to their cunningness to persuade the King to their purposes, but we will see that they did not succeed so readily as they had imagined.

True, SEQUEIRA had already accepted the invitation, but, in the meantime, having been informed of the said plot, he pretended to be unwell and betrayed nothing.

The King had also allowed SEQUEIRA to have a building on shore, in which house RODRIGO ARANGE <sup>(1)</sup> had already established himself as the Supercargo, for the trade of the Portuguese.

The Chinamen living here and a Persian woman had informed SEQUEIRA in time, by means of a tailor, of the intended treachery, but at first neither he nor his companions would believe that it was true, and they went on courting the girls in the town behaving unchastely.

One Nakhoda BEGUA and one ISUTEE MUTIS, <sup>(2)</sup> a Javanese Raja (I really don't know how to spell these names), the wealthiest inhabitants of this place next to the King, meantime did their best to kindle this fire and to confirm the King of Malakka more and more in his hatred to the Portuguese. They made splendid presents to the King and to his uncle, thus trying to obtain their villainous object; but the Admiral of the King of Malakka, an honest man, fully disapproved this shameful treason, and maintained that the King was obliged to keep the treaty at least as long as these new customers had not given him a reason to do something

(1) According to the *Commentaries* of ALBUQUERQUE, "Ruy de Araujo."

(2) Utimâti, a Javanese title.

of that kind with some appearance of justice: but all his persuasion, though well-founded, had no effect.

When MAHMOUD heard that his first plot had failed and that the principal reason that SEQUEIRA had not come was, that the promised spices had not been forwarded to him, he sent him word that he would despatch at once the crafts with the goods. SEQUEIRA seemed to be pretty well pleased with this message, but he for his part stationed at the same time some of his boats on four different places so as to be prepared for all eventualities.

The King sent some embarkations with soldiers besides, who were hidden under the victuals and provisions. He ordered moreover some of his people to conceal their arms under their garments and to try to get access on board of the vessels as dealers in eatables, and to take hold of the opportunity as soon as they perceived a column of smoke going up in the town.

PETRUS MAPPEJUS tells us, that ISUTEE MUTIS had ordered his cousin, one PATIAKOOS, to kill SEQUEIRA, while SEQUEIRA had put his trust entirely in that man and admitted him freely into his presence.

When everything had been properly arranged, the crafts paddled to the vessels; they created suspicion, however, by ascending the vessels with too large a number at once and GRACIA DE SOUSA noticing this stopped them and sent FERDINAND MAGELLAN to SEQUEIRA, to warn him that there was something suspicious in the wind.

ISUTI MUTIS and his men, eight of which already surrounded SEQUEIRA, who was playing at chess, stood anxiously waiting for the signal on shore, viz., the column of smoke. SEQUEIRA, though warned by MAGELLAN, did not care at all about it, he only ordered a Mate to ascend the mast to see if the boats, which had their freight, were on the way back already, and continued his game as passionately as ever. Still the signal was not given, and when the Mate, who was in the mast, saw that a Malay drew his Kris and that another made a sign to show the first one, that it was not the right moment yet, he warned SEQUEIRA at the top of his voice, that those Malays were merely waiting for a signal to effectuate their plot.

SEQUEIRA called out for his arms just in time and drove the enemies overboard, who, astonished and wild that their attempt again had failed, jumped in their boats and hurried away from the vessels.

The signal on shore was given just after they had left the vessels, and the consequence was that those who had still stopped



straggling in the town, were murdered unmercifully. Twenty of them fled to the house of RODRIGO ARANGE (1) and FRANCISCO SERRANO, and having got a boat in time escaped the massacre.

Whilst SEQUEIRA and his officers were still deliberating with each other about this wicked deed, the King and the Bandahara (Chancellor of the Exchequer) sent an Ambassador to the vessels to apologize for what had happened, offering to punish all the culprits and to deliver unhurt all the Portuguese who were still in ARANGE's house. The very first thing that SEQUEIRA did, was to claim, that those Portuguese should be surrendered at once, but seeing that the King was continually using subterfuges and that his ships got gradually surrounded by a great many native crafts, blocking him up imperceptibly, he thought it more advisable not to stop any longer, but to weigh anchor, not only to avoid a flagrant breach of peace, but also not to miss his return to India through the Ganges, by the passing of the monsoon. But when he received the intelligence, that D'ALMEIDA (together with whom he had been dispatched) had returned home, he too went back to Portugal. The famous ALFONSUS ALBUKIRK, who had been appointed Vice-Roy in 1509, had resolved in the meantime to conquer Aden, in compliance with the orders of his Sovereign; he consequently first sailed with 23 vessels, manned with 800 Portuguese and 600 Natives of Malabar to Ormus, intending to take the usual way, but, prevented by contrary winds, he had to put it off an to take another resolution. He then conquered Goa and made peace at Ormus.

JACOB MENDES VASCONSEL, backed by several other ship-masters, wanted then to go to Malakka against the advice of ALBUKIRK and actually started to realize that plan; but ALBUKIRK had him brought back by main force, imprisoned him and dismissed several of his advisers.

He made at the same time a treaty with the King of Pacem (Pasi) and insisted upon the extradition of Nakhoda BEGUA; but this one having escaped before he could be surrendered, the Portuguese at once pursued him and succeeded in overtaking his ship, he was killed after having defended himself very bravely.

The following curious fact occurred at his death, viz., that no blood was to be seen first, though he had been stabbed through; but it was discovered then, that he wore a blood-stanching stone

(1) See note (1) p. 71.



in a bracelet, <sup>(1)</sup> and as soon as that stone had been removed from his body, the blood gushed from his wounds.

It was about that time that the King of Malakka, who was still a vassal of the King of Siam, threw off that yoke.

He (ALBUKIRK) sailed to Malakka on the 1st August, 1511. The Chinamen of that place were kind enough to warn him of an attempt already planned there beforehand against him and promised at the same to assist him, whilst the King sent him a proposition of peace as soon as he had cast anchor. The King of Pahang (the Portuguese pronounce it Pan) to whom MAHMUD's daughter had been betrothed a short time before, was also at Malakka, when ALBUKIRK arrived there and it was on the wedding day at the very moment, that some of the allied princes, who had been invited to witness the marriage, were led round, seated on a magnificent triumphal car on 30 wheels, that he dropped anchor.

The sight of the arrival of ALBUKIRK's fleet disturbed the King and all the wedding guests; the majority of them being natives, they wanted to run away at once, but the King, hearing that he did not want to interfere with their festivities, sent to inquire of him, with what kind of goods he could serve him, upon which he sent the reply that he did not want any new goods, but that he merely came to demand the Portuguese who were still there and those goods which had formerly been detained so deceitfully.

The King, who had certainly about 9,000 brass guns in the town, tried to put him off with promises and to protract till his fleet, which had left for an expedition, should have returned, and therefore told him, that those Portuguese had escaped; but ALBUKIRK, not inclined to be put off with that excuse and receiving not even the slightest news of his companions on shore, ordered at once to set fire to some houses in the town and to some native embarkations, and thus compelled the King to deliver to him immediately ARANGE and the other Portuguese, whilst he assured ALBUKIRK, that he wished most ardently to be at peace with him. But when ARANGE had warned ALBUKIRK not to trust the King, he claimed a place where he could build a fortress, which the King promised him to his choice, putting it off however constantly. Seeing that

(1) In the *Commentaries* of ALBUQUERQUE described as a bracelet of bone set in gold, said to be made "of the bones of certain animals which were called *cabals* (also *cabois*) that are bred in the mountain ranges of the kingdom of Siam, and the person who carries these bones so that they touch his flesh can never lose his blood, however many wounds he may receive, so long as they are kept on him."

the King tried again to deceive him, he ordered to set fire to his palace. Then the King begged to make peace and accepted the terms made by ALBUKIRK, who demanded the delivery of all the Portuguese, the restitution of the stolen goods, and the indemnification of the expenses for two fleets, which had been despatched this way; but the King's son (whom MAFFEJUS has named ALLODIN) and the King of Pahang declining to accept the said terms, ALBUKIRK ordered his troops to attack and to plunder the town, and to spare only the properties of one NINACHETU and of ISUTINUTIS, (who had already made peace with him before and had submitted to him) and of all the Javanese who stood under his orders and of a few other individuals, who were his allies in town. The King having been wounded personally dismounted his elephant and fled, and so did the King of Pahang too, and they never returned again.

A few days afterwards he and his General ANTONIO D'ABREO <sup>(1)</sup> attacked the town for a second time; a fierce battle was fought, but D'ABREO conquering a certain bridge put the Malays to flight and ALBUKIRK made his entry in the royal palace where he found that the King and his household had already fled.

ALLODIN having collected the fugitives, was defeated for a second time and compelled to flee to the island of Bintam (situated opposite to Singapore), where he fortified himself in spite of its Prince.

The Portuguese, once masters of the town, plundered it thoroughly, capturing among other things the 9,000 brass guns. The booty seized at Malakka was so rich, that one fifth of it, *i.e.*, the part reserved for the King (of Portugal), amounted to 200,000 ducats.

ALBUKIRK appointed Raja ISUTINUTIS, head of the Moors, and NINACHETU, head of the other native inhabitants; he fortified the town, opened the place for the trade, and built of the tombs of the Kings the first Christian Church, devoted to the Annunciation.

He sent the news of this conquest to the King of Siam, who was very much pleased, that his disloyal vassal had been punished so severely, he congratulated ALBUKIRK on his success and begged him to make an offensive and defensive alliance. The Laxamana (or Admiral of Malakka) came to beg him also to consider him a friend, assuring him, that he had tried to dissuade the King from making war, and ALBUKIRK pardoned him also.

And behold now this proud Malakka, the glory and the success of the Malays!

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(1) *Commentaries*—ALBUQUERQUE, "Dabreu."

The fugitive King MAHMUD did not die of grief<sup>(1)</sup> (as it is asserted by the Portuguese), but he had fled in 1511, to the North-East side of the Southern Promontory of the country, after having ruled Malakka for 34 years; with him a period of 252 years was completed that this country had been under the sway of Malay Kings. He commenced to build a new town at that place (the third one built by Malay Kings in those quarters), enlarged it and finally finished it, and gave it the name of *Johor*, after the Arabic word "*Johor*" perhaps, which means "a pearl" also "the fine human shape."

He founded a new empire there, the Kings of which from that date were no longer styled Malay Princes or Kings of Malakka, but Kings of *Johor*. He reigned two years at that place, died in 1513, and was succeeded by his son, who had not the name of ALLODIN (according to the Portuguese historians), but who has been mentioned by the Malays as Sultan AHMED SHAH, in their genealogical register of the Kings of Malakka and *Johor*. He was the thirteenth King of the Malays, the first of *Johor*, and the seventh Mohammedan King.

[ *To be continued.* ]

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(1) The *Commentaries* say he died at Pahang, a few days after his arrival there.



# THE LAW AND CUSTOMS OF THE MALAYS WITH REFERENCE TO THE TENURE OF LAND.

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## INTRODUCTORY.

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 HERE are, probably, few subjects connected with the Government of a Malay population which are so little understood by Englishmen in the Colony as the principles which account for the point of view from which these people treat the possession of, and rights in, land. Successive generations of public servants in the Straits Settlements have been haunted by a bug-bear known as "the Malacca Land Question," which still makes periodical appearances, and is very far from having been set finally at rest: it is nearly sixty years old and has derived from the joint forces of ignorance and neglect an extraordinary vitality. From time to time a great deal of well-meant labour has been employed in trying to bring Asiatic customs and English law into harmony without the aid of legislation, and it need hardly be said that the task is an endless one. Two systems of tenure have been in operation in Malacca during the greater part of this century, and the present generation of officials have inherited a legacy of confusion in which time develops fresh combinations continually.

In all the provinces of British India, British Administrators have taken the native revenue system as the ground-work on which to build up a detailed and consistent structure of land-revenue administration. Native tenure has been fully recognised; native law has been studied; the technical terms used in the vernacular to express particular documents, tenures and native officials have been preserved and are employed in all the Courts; nothing so fatal to the prosperity of the country and

so unsuited to the native mind as the introduction of English real-property law has been dreamt of. Why was the policy of Indian Administrators as regards Malacca directly contrary to that pursued in British India? Principally, I think, because it was not soon enough discovered that the conditions of Malacca—an ancient Malay kingdom and then successively a Portuguese and Dutch Colony—differed fundamentally from those of the modern Settlements of Penang and Singapore, which had no population prior to their acquisition by the East India Company, and to which, therefore, any law of land tenure might be applied without the fear of disturbing existing rights, interests, customs, prejudices or superstitions. Malacca has never been the seat of Government during its occupation by the British, and the land laws and regulations formulated from time to time by officials, more conversant with the English practice introduced into Penang and Singapore, than with native law and custom, have never really fulfilled their purpose.

Within the last nine years, certain Malay States on the West Coast of the Peninsula have fallen under the direction of British Officers subordinate to the Government of the Straits Settlements, and the latter are, therefore, to some extent, in a position similar to that of the Malacca officials earlier in the century. Unless future generations of public servants are to be confronted by a Perak, a Salangor, or a Sungei Ujong "Land Question," it is difficult to exaggerate the importance of studying very closely, and understanding very clearly, the nature of native rights in land. There is even a danger of imbibing and conveying erroneous ideas on the subject by the use of English technical terms.

The first proclamation about land issued in Perak under the advice of a British Resident contained such terms as "fee simple," and in Larut, as early as 1876, land was being transferred and mortgaged with all English legal technicalities by the aid of two or three ignorant scribes who brought printed forms from the nearest British Settlement—Penang! It is perhaps doubtful if, to this day, the Malay law of land tenure and Malay thought and feeling regarding land are properly understood by Europeans in Native States, and, if not, there may be reason to fear difficulties in years to come.

Besides persons in the service of the Native Governments, who are brought, by their duties, into connection with native land-holders, there is an independent class of British settlers—planters, miners and others—to whom it may be important to know what rights in contiguous land their native neighbours may have, and how far they are at liberty to alienate them.

It has occurred to me, therefore, that it may be useful to summarise, as far as I have been able to ascertain it, the law relating to immoveable property in an independent Malay State, and to publish translated extracts from Malay Codes of laws, as well as the judgments of English Judges who have had to deal with the subject. I shall be amply repaid for the trouble which I have taken to examine the available information, and to arrange it in an intelligible form, if increased recognition and respect for the rights of native land-holders should be obtained thereby.

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## CHAPTER I.

### PROPRIETARY RIGHT.

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The customary law of the Malays with reference to the occupation and proprietorship of land differs little from that of other Indo-Chinese nations—the Burmese, Siamese and others. The natural condition of land in Malay countries, from Sumatra to Borneo, is characterised by dense forest, which demands no small labour and perseverance before a clearing is effected and cultivation commenced. Land is abundant, but the population is sparse; there is no restriction upon the selection and appropriation of forest land, and a proprietary right is created by the clearing of the land *followed by continuous occu-*



*pation*.\* Forest land and land which, though once cleared, has been abandoned and bears no trace of appropriation (such as fruit-trees still existing) are said technically to be *tanah mati*, or "dead land." He who, by clearing or cultivation, or by building a house, causes that to live which was dead (*meng-hidop-kan bumi*), acquires a proprietary right in the land, which now becomes *tanah hidop* ("live land") in contradistinction to *tanah mati*. His right to the land is absolute as long as occupation continues, or as long as the land bears signs of appropriation.

This qualification of the right of the proprietor is the key to several important distinctions which help towards the classification of the subject. Malays practice two kinds of cultivation—either permanent cultivation (wet rice-fields and plantations of fruit-trees) in the plains; or shifting cultivation (dry rice-lands and vegetable gardens) on the hills. In cultivation of the latter kind, the element of continuous occupation, and, therefore, a lasting proprietary right, is wanting. Again, between wet rice-fields and fruit-plantations there is a wide difference in respect to the permanence of evidence of appropriation; the former, if left uncultivated for a few years, are soon covered with brushwood and rank vegetation, in which are harboured vermin of all sorts, to the injury of the crops of contiguous owners, and shew no signs, except the absence of heavy forest, of ever having been cultivated; the latter, on the other hand, even if abandoned, do not disappear for many years, not, in fact, until the insidious growth of jungle chokes and kills the fruit-trees. Malay custom has, therefore, fixed three years as the term within which wet rice-fields, if left uncultivated, shall remain subject to the proprietary right of the owner. If wet rice-land remains uncultivated for more than that period, it is open to the Raja, Chief or headman, within whose district it is situated, to put in another

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\* "In practice there may be said to be but one original foundation for land tenures in Burma, viz., that the cultivated-land clearer acquires an absolute dominion over the soil, subject only to contribution for the service of the State. He can alienate it by gift or sale, and in default of his doing so, it descends to his heirs in the usual order of succession. The title to land, therefore, is essentially allodial." *British Burma Gazetteer*, I, 433.

cultivator. Abandoned fruit-plantations, on the other hand, may be successfully claimed and resumed by the proprietor, or by any one claiming under him by descent or transfer, as long as any of the trees survive, and the proprietary right is not extinguished until all evidence of proprietorship is gone.\*

A general view of the tenure of land in a Malay State has been given by Colonel Low; † the State selected as a type of the rest being Kedah, as it existed before the Siamese conquest:—  
 “The sovereign was lord of the soil, which the *orang bindang*, or ryots, cultivated under regular tenures. The chief one was termed *surat pulus*, under which the occupier paid at the outset the price of one *mas*, or rupee, for every *orlong* of land. He received this deed from the Raja, and it was stamped with the chops of the latter and his ministers. It was in perpetuity, and could not be alienated, but was subject to resumption by the Government if the possessor allowed the land to go to waste within a given period—sometimes thirty years. Instead of a regular quit-rent, each ryot capable of labour was subjected to a capitation-tax of 16 *gantangs* of paddy and one of cleaned rice, which would now be equivalent to nearly a dollar. This was occasionally commuted into a copper payment.” But Colonel Low fails to remark, what I believe to be the case, that only a small portion of the land of the State,

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\* This is what I have myself observed in Perak, and have heard declared by natives to be the custom of the country. It agrees with what MARSDEN says of the Malays of Sumatra:—

“Whilst any of those (fruit-trees) subsist, the descendants of the planter may claim the ground, though it has been for years abandoned. If they are cut down, he may recover damages; but if they have disappeared in the course of nature, the land reverts to the public.”

+ *Dissertation on Penang and Province Wellesley*, p. 6. The practice of using a written document has perhaps been borrowed by the Kedah Malays from the Siamese: “A *Chau Naa*, or cultivator, who is desirous of clearing ground, applies to the headman of the village. The latter shews his written application to the proper officer, who directs him to inspect the land and measure it. The applicant, having cleared it, receives a written title; but although he is *not* in it vested absolutely with a right in perpetuity, still the land forms thereafter a part of his *real* property, is alienable by deed of sale, or by gift, and descends to his heirs at law. From this it is clear that the King can take advantage of so defective a title. Prescription is the owner’s best safeguard.”—Colonel Low, *Journ. Ind. Arch.*, I, 337.

and that the best *padi* land probably, is held direct from the Raja by *surut putus*. The restriction on alienation is, therefore, limited in operation, and the doctrine of proprietary right created by clearing and occupying is general.

The rules as to proprietary right may be stated as follows:—

1. There can be no proprietary right in *tanah mati*.
2. *Tanah hidop* is of three kinds:—
  - (a) Land planted with fruit-trees (*tanah kampong*).
  - (b) Wet rice-land (*tanah bendang*, or, *sawah*).
  - (c) Hill-land taken up for shifting crops (*tanah huma*, or, *ladang*).
3. The proprietary right in *kampong* land endures during occupation and afterwards as long as any fruit-trees remain as evidence that the land is *tanah hidop*.
4. The proprietary right in *tanah bendang*, or *sawah*, lasts as long as the land is occupied, and for three years afterwards.
5. The proprietary right in *tanah huma*, or *ladang*, lasts as long as the land is occupied, which is usually a single season.

The rights of tenure in a primitive Malay settlement are thus exceedingly simple, if each proprietor is viewed as the owner of the piece of land which he has won for himself from the forest. The *kampong*, or village, is made up of independent holdings, and there is no such thing as a joint ownership, by the inhabitants of a village or tract, of cultivated lands, which is common in India. In long-established and populous settlements, the cultivated lands of which have been transmitted by descent for generations, there has, of course, been time for the operation of all sorts of influences—the result of a comparatively civilised state of society—which have contributed to introduce fresh modifications into the simple rules just enunciated. Thus, it will become necessary to consider, further on, the right of the Raja to a share of the produce, the liability of the proprietor for personal service, the right of the proprietor to sell and mortgage, the law of inheritance, &c.



## CHAPTER II.

## HUMA OR LADANG CULTIVATION.

The most primitive form of cultivation known to the Malays, and one that is practised by numerous Indo-Chinese tribes, is the hill-farm system.\*

The Malay peasant who does not possess a *sawah*, or wet *padi* field, or who, possessing one, is unable, from want of buffaloes or some other cause, to work it, selects a piece of forest land on the side of a hill and proceeds to clear it by first cutting down (*tébas*) the under-wood and then felling (*tébang*) the forest trees.

Work is commenced about March or April, and when the fallen timber is dry it is set on fire; if this is skilfully done and advantage taken of wind, the whole is rapidly consumed, leaving a clear surface for agricultural operations. Charred stumps stick up in all directions on the clearing, and some of the lighter timber is turned to account in making a rough fence round the cultivated patch. Hill-padi (*padi huma*) is then sown by dropping a few seeds into holes made at short intervals with a pointed stick. Many Malays prefer the *ladang* system, as it is called, to the wet cultivation on the plains, for one reason, namely, the variety of different edible vegetables which a *ladang* will produce. Besides the hill-padi, he can grow on his farm bananas, Indian-corn, pumpkins and gourds, sugar-cane, chillies, &c., &c. Sometimes the same piece of land is cultivated in this manner two years running, but usually new land is taken up every year.

The Sakai and other aboriginal tribes who inhabit the interior of the Peninsula, also practise this system of hill-cultivation, and their clearings may be seen on the sides of the more distant mountains far removed from the districts inhabited by the Malays. LOGAN observed this among the wild tribes in the South of the Peninsula, and has described their mode of clearing and planting their *ladang*.†

\* "The custom of 'Chena' farms is of extreme antiquity in Ceylon. It is alluded to in the Mahawanso, B. C. 161, ch. xxiii, p. 140."—TEN-  
NENT's *Ceylon*, II, 463.

† *Journ. Ind. Arch.*, I, 455.

This is, no doubt, the national Malay mode of agriculture, and characteristically enough it is introduced into the legend which tells of the establishment of a royal line of Indian origin into Malay countries. The two peasant women whom the first Indian king meets when he descends upon the sacred mountain at Palembang, are described as engaged in cultivating a hill-garden (*ber-ladang*) where they plant hill-*padi*.<sup>\*</sup> The successive processes of clearing, burning and planting appear to be carried out in Sumatra in precisely the same way as on the Peninsula.<sup>†</sup>

TENNENT's description of "Chena" cultivation in Ceylon is worth transcribing in full. It will be seen that he regards the disadvantages of the system as outweighed by its advantages:—

"The process of Chena cultivation in this province is uniform and simple. The forest being felled, burned, cleared, and fenced, each individual's share is distinguished by marks, huts are erected for the several families, and in September the land is planted with Indian corn and pumpkins; and melon seeds are sown, and cassava plants put down round the enclosure. In December, the Indian corn is pulled in the cob and carried to market; and the ground is re-sown with millet and other kinds of grain, chillies, sweet potatoes, sugar-cane, hemp, yams, and other vegetables, over which an unwearied watch is kept up till March and April, when all is gathered and carried off. But as the cotton plants, which are put in at the same time with the small grain and other articles that form the second crop after the Indian corn has been pulled, require two years to come to maturity, one party is left behind to tend and gather, whilst their companions move forward into the forest to commence the process of felling the trees, and forming another Chena farm.

"The Chena cultivation lasts but for two years in any one locality. It is undertaken by a company of speculators under a license from the government agent of the district, and a single crop of grain having been secured and sufficient time allowed for the ripening and collection of the cotton,

<sup>\*</sup> *Journ. Royal As. Socy.* vol. XIII, N.S., p. 401.

<sup>†</sup> MARSDEN, *Hist. of Sumatra*, 62.

“the whole enclosure is abandoned and permitted to return to jungle, the adventurers moving onward to clear a fresh Chena elsewhere, and take a crop off some other enclosure, to be in turn abandoned like the first; as in this province no Chena is considered worth the labour of a second cultivation until after an interval of fifteen years from the first harvest.

“During the period of cultivation great numbers resort to the forests; comfortable huts are built; poultry is reared; thread spun, and chatties and other earthenware vessels are made and fired; and by this primitive mode of life, which has attractions much superior to the monotonous cultivation of a coco-nut garden or an ancestral paddy farm, numbers of the population find the means of support. It likewise suits the fancy of those who feel repugnant to labour for hire, but begrudge no toil upon a spot of earth which they can call their own; where they can choose their own hours for work and follow their own impulses to rest and idleness. It is impossible to deny that this system tends to encourage the natives in their predilection for a restless and unsettled life, and that it therefore militates against their attaching themselves to fixed pursuits, through which the interests of the whole community would eventually be advanced. It likewise leads to the destruction of large tracts of forest land, which, after conversion to Chena, are unprofitable for a long series of years; but, on the other hand, it is equally evident that the custom tends materially to augment the food of the district (especially during periods of drought); to sustain the wages of labour, and to prevent an undue increase in the market-value of the first necessities of life. Regarding it in this light, and looking to the prodigious extent of forest land in the island, of which the Chena cultivation affects only a minute and unsaleable portion, it is a prevalent and plausible supposition, in which, however, I am little disposed to acquiesce, that the advantages are sufficient to counterbalance the disadvantages of the system.”

FORBES,\* who also gives a full description of this system of

\* *British Burma*, 281. “I am not aware that the *ladang* mode of cultivation offers any other advantage to the Malays than that it is compatible with the enjoyment of a wandering life.”—NEWBOLD, *Straits of Malacca*, I, 263.



agriculture as it prevails among the Karens of Burma, regards as "*their great peculiarity*, which they possess in common "with all the hill-races, not only of Burma and Assam, but of "the whole of India, their unsettled and ever-changing mode of "life, which entitles them to the designation of 'nomadic cultivators.' To raise their scanty crops, the virgin forests on "the steep slopes of the hills must be cleared and burned; but "the excessive rainfall washes the friable soil off the surface, "so that only one crop can be raised on the same spot until "it has again become overgrown with jungle and a fresh "deposit of earth has formed."

The same practice exists among the more remote and uncivilised tribes in Siam. The husbandry of the people of Laos and of the Karieng tribe is thus described by PALLEGOIX:—"Les "Lao choisissent un endroit fertile dans la forêt voisine, en "abattent tous les arbres, et y mettent le feu, ce qui donne à "la terre une fécondité surprenante." \*..... "Les "Karieng, de même que les Lao, ont coutume de couper et de "brûler chaque année une certaine étendue de la forêt pour "planter leur riz, changeant ainsi de place tous les ans, ce qui "les oblige à construire souvent de nouvelles cabanes." †

Cambodia furnishes another example:—

"La culture par le défrichement et l'incendie des forêts "adoptée par les habitants sauvages de l'intérieur est encore "bien plus barbare et plus regrettable. Ces pauvres gens se font "une idée exagérée des propriétés fertilisantes des cendres, qui "appartiennent, comme on sait, aux amendements utilisés seulement pour introduire dans la terre les éléments minéraux "qui quelquefois lui manquent et qui sont nécessaires à la vie "de certaines plantes." ..... "Ils abattent tous les arbres dans une certaine étendue du bois; "ils les laissent sécher un peu, et les brûlent sur place; ils "étendent les cendres uniformément sur le sol afin de l'amender "un peu, et au début de la saison pluvieuse, ils font des trous "régulièrement espacés dans le sol, avec un morceau de bois

\* PALLEGOIX, *Siam*, I, 40.

† *Id.*, 56.

"pointu, et dans lesquels ils laissent tomber quelques grains de paddy qu'ils recouvrent d'un peu de cendres." \*

This is also "the proper national mode of planting rice" in the Lampong districts (Sumatra), where such clearings are called by the Malay name *ladang*, corresponding with the Javanese "*tipar*." It is practised in Java also. †

Further east, "nomadic cultivation" is still found, distinguishing tribes of cognate origin. The Dyaks of Borneo repeat year by year the toilsome operation of clearing forest land for their temporary farms. "They do not suppose that the soil is in any way incapable of bearing further culture, but give always as a reason for deserting their farms, that the weeds and grass which immediately spring up after the *padi* has been gathered are less easily eradicated than ground occupied by old jungle is prepared. They never return to the same spot until after a period of seven years has elapsed, which they say was the custom of their ancestors." ‡

Among the hill-tribes of India, the same primitive mode of cultivation which Himalaic swarms have carried eastward to Burma, Siam, the Malay Peninsula, Sumatra and Borneo, may be viewed in the very districts, perhaps, in which it originated. The Kukis (north-east of Chittagong) cut down the jungle on the declivity of some hill in the month of March, and allow it to remain there until sufficiently decayed to burn freely, when they set it on fire, and thus at once perform the double purpose of clearing away the rubbish and of manuring the ground with its ashes. The women now dig small holes at certain distances in the spot so cleared and into each hole they throw a handful of different seeds they intend to rear. ||

The Abors observe the same method of cultivation, but take three successive crops off it before abandoning it. ¶

In India and Burma the control of this practice has necessarily engaged the attention of district officers, and in some districts fiscal regulations have recognised this system of shift-

\* *Le Royaume du Cambodge*—MOURA, I, 25, 26.

† *Journ. Ind. Arch.*, V, 635.

‡ *Low—Sarawak*, 232.

|| *Asiatic Researches*, VII, 190.

¶ *Journ. Ind. Arch.*, II, 236.



ing cultivation, ensuring thereby a reasonable revenue to the State. In the Straits Settlements, on the other hand, where the necessity of making every cultivator take out a lease seems to have been the whole and sole guiding principle of the Land Office, the *ladang* or *huma* system has never been recognised and regulated. It is still practised, nevertheless, in parts of Malacca at a loss of revenue to the Colony. In Native States on the Peninsula it is, of course, common.

The following remarks on the temporary cultivation of hill-farms by certain tribes in India and Burma are extracted from BADEN-POWELL'S *Manual of the Land Revenue Systems and Land Tenures of British India* (1882), p. 102 :—

#### “ SHIFTING CULTIVATION.

“ An account, however elementary, of Indian land tenures, “ would be incomplete without some notice of a customary holding of jungle land which is widely prevalent in parts of India, “ but which is of such a nature that it is very doubtful whether “ the term ‘land-tenure’ can with propriety be applied to it. “ I allude to the practice of temporary or shifting cultivation of “ patches of forest, which has in some districts proved an obstacle, or at least a source of difficulty in the way of making “ arrangements for the preservation of wooded tracts as forest “ estates, a work which modern science recognises as essential for almost any country, and especially a great continent “ like India with its climatic changes and seasons of drought of “ such frequent recurrence.”

“ In the jungle-clad hill country on the east and north of “ Bengal, in the Ghâts of the eastern and western coasts of the “ peninsula, in the inland hill ranges of the Central Provinces “ and Southern India, there are aboriginal tribes who live by “ clearing patches of the jungle, and taking a crop or two off “ the virgin soil, after which the tract is left to grow up again “ while a new one is attacked.

“ This method of cultivation seems to be instinctive to all “ tribes inhabiting such districts. It seems to be the natural “ and obvious method of dealing with a country so situated.

“ The details of the custom are of course various, and the “ names are legion. The most widespread names, however, are



“‘*jām*’ in Bengal, \* ‘*bewar*’ (often, but incorrectly, *dahyā*)  
 “in the Central Provinces, ‘*kanri*’ in South India, and  
 “‘*toung-yā*’ in Burma.

“In all cases the essence of the practice consists in selecting  
 “a hill side where the excessive tropical rainfall will drain off  
 “sufficiently to prevent flooding of the crop and on which there  
 “is a sufficient depth of soil. A few plots are selected, and all  
 “the vegetation carefully cut: the larger trees will usually be  
 “ringed and left to die:—standing bare and dried, there will be  
 “no shade from them hurtful to the ripening crop. The refuse  
 “is left on the ground to dry. At the proper season, when the  
 “dry weather is at its height, and before the first rains begin  
 “and fit the ground for sowing, the whole mass will be set  
 “on fire: the ashes are dug into the ground, and the seed is  
 “sown,—usually being mixed with the ashes and the whole dug  
 “in together. The plough is not used. The great labour after  
 “that consists in weeding, and it is the only labour after the  
 “first few days of hard cutting, to clear the ground in the first  
 “instance, are over. Weeding is, in many places, a *sine quā non*,  
 “for the rich soil would soon send up a crop of jungle growth  
 “that would suppress the hill rice or whatever it is that has  
 “been sown. †

“A second crop may be taken, the following year, possibly a  
 “third, but then a new piece is cut, and the process is repeated.

“NATURE OF RIGHT TO WHICH SUCH PRACTICE GIVES RISE.

“When the whole of the area in the locality judged suitable  
 “for treatment is exhausted, the families or tribes will move off  
 “to another region, and may, if land is abundant, only come  
 “back to the same hill sides after twenty or even forty years.  
 “But when the families are numerous, the land available be-

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\* “*Jām* is the general name used in official reports, but in reality this  
 “name must be entirely local. In fact no one name can be applied. In the  
 “Garo hills, in Chittagong, in Goālpāra, in Sontālia, and no doubt in every  
 “other district where this method of cultivation is practised, there is a differ-  
 “ent local name.”

† “But this is not always the case, where the hill land has long been subject  
 “to this treatment, or where the soil is peculiar; in the Garo hills, I am told,  
 “weeding is not required.”

“comes limited and then the rotation is shortened to a number  
 “of years—seven or even less—in which a growth, now reduced  
 “to bamboos and smaller jungle, can be got up to a sufficient  
 “density and height to give the soil and the ash-manure neces-  
 “sary. In its ordinary form, this method of cultivation may  
 “give rise to some difficult questions. It obviously does not  
 “amount to a permanent, adverse occupation of a definite area  
 “of land; nor does it exactly fall in with any western legal con-  
 “ception of a right of user. In some cases it may be destructive  
 “of forest which is of great use and value, in others the forest  
 “may be of no use whatever, and this method of cultivation may  
 “be natural and necessary. The progress of civilisation and the  
 “increase in the population always tend to bring this class of  
 “cultivation into the former category, and then it is very difficult  
 “to deal with. It is impossible not to feel that whatever may  
 “be the theoretical failure in the growth of a strict right, the  
 “tribes that have for generations practised this cultivation from  
 “one range of hills to another, have something closely resem-  
 “bling a right; they have probably been paying a Government  
 “revenue or tax—so much per adult male who can wield the  
 “knife or axe with which the clearing is effected—which  
 “strengthens their claim to consideration. In creating forest  
 “estates for the public benefit, the adjustment of ‘*loung-yá*,’  
 “‘*kumri*,’ “or ‘*jám*’ claims has now become a matter of  
 “settled and well-understood practice. In the Western Gháts it  
 “is becoming a subject of difficulty,\* but the discussion of the

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\* “Already, in the Konkan, whole hill sides have been reduced to sterility,  
 “while the soil washed by the heavy monsoon rains off the bare hill side, has  
 “silted up and rendered useless, streams and creeks which were once navigable.  
 “The difficulty is that the tribes are always semi-barbarous, and the task is to  
 “induce them to overcome their apathy and take to permanent cultivation.  
 “Unfortunately, sympathetic officials, properly alive to the necessity of kindly  
 “treating these tribes, are usually totally blind to the real danger of destroying  
 “the Ghát forests, or what is worse, professing to believe it, the belief has no  
 “real hold on them. To abolish this destructive cultivation, serious and sus-  
 “tained effort is necessary; to get the people to settle down, and to procure  
 “for them cattle, ploughs, and seed-grain, requires liberal expenditure. It is  
 “difficult to find officers who have the time or the zeal necessary for the first,  
 “and financial difficulties are likely to be in the way of the second. An easier  
 “course is to draw harrowing pictures of the suffering caused to the tribes by  
 “stopping their ancient cultivation, and to denounce the efforts of the Forest  
 “Administration as being harsh and without recognition of the ‘wants of the

"question would be foreign to my present purpose, which is merely to describe what is in fact a form of land occupation or quasi-tenure."

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### CHAPTER III.

#### THE RIGHTS OF THE RAJA.

Monarchical government was introduced among the Malay tribes by Hindu rulers from India, and a new element was thus added to the primitive structure of society theretofore existing. The settlement or group of settlements of individual cultivators (each deriving his right to his holding from the fact that he and his family or slaves had reclaimed it from the forest) who lived in tribes under elected Chiefs, or Penghulus, for mutual protection, now became subject to the incidents of Aryan kingly government.

The rights of the Raja in the early Hindu kingdoms in India were :—

1. The right to a share in the grain.
2. The right to collect taxes
3. The right of disposal of waste land.

The proportion of the *padi* crop which the Malay Raja or Chief can claim has come to be fixed by custom at one-tenth of the grain, and payment can be enforced by seizure of the crop or land. A new qualification in the proprietary right of the

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"people." It is unfortunate that the very forests at the head-waters of streams with dense growth and steep slopes, which forest economy most imperatively calls on us to preserve, are the very tracts in which this temporary cultivation is most insisted on."



land-holder has thus grown up in some districts. It was explained just now that his right, which was based upon original occupation, is absolute as long as that occupation continues: to this must now be added, "*and as long as a proportion of the grain is paid to the Raja or Chiefs.*"

The rate of one-tenth of the produce thus leviable by Malay custom is, it should be observed, the same as the rate still collected under a law based upon native custom, in Ceylon. So, in China, "the land is held as a freehold as long as the sovereign receives his rent, *which is estimated at about one-tenth of the produce*, and the proprietors record their names "in the District Magistrate's Office as responsible for the tax, "feeling themselves secure in the possession while that is paid."\* In Cambodia, too, the share of the sovereign is one-tenth of gross produce.† Low, speaking of Siamese rule in Kedah, says: "The Siamese, following the code of Menu, affect to exact only "one-tenth of the gross produce value, but the tax is more than "doubled in practice."‡

The right of the Raja to dispose of waste land cannot have been seriously exerted in Malay States in respect of forest land. The old Malay custom which permitted the free selection and appropriation of forest land for the purposes of cultivation was not interfered with, the adoption of any other course being almost impossible in countries the greater part of which was under forest. As regards abandoned land, or land to which there was no heir, it was, no doubt, different, and the rights of the Raja were often duly enforced. It is not difficult to see how the rights of the Raja to demand a proportion of the produce, on pain of forfeiture of the holding, and to dispose of waste land, tended by degrees to create the doctrine that the right to the soil was in the Raja. Such a doctrine did in fact grow up, and being, to all appearance, consistent with the rights exercised by the Raja, and not incompatible with the proprietary rights claimed by the Malay land-holder, it has received complete acceptance in Malay States. It was

\* *The Middle Kingdom*—WILLIAMS, II, 100.

† *Le Royaume de Cambodge*—MOURA, I, 264.

‡ *Dissertation on Penang and Province Wellesley*, 6. *Journ. Ind. Arch.*, I 336.

not incompatible with the rights of the owner of the proprietary right, for he did not claim an allodial right to the soil, but merely the right to appropriate and keep for himself as much land as he had the power (*usaha*) to clear and keep in cultivation. There was no necessity, from his point of view, to ask in whom the absolute property in the soil was vested; he did not claim more than a usufruct, continuous as long as he chose it to be so, and terminable on abandonment.\*

That the soil of a Malay State is vested in the Raja is a doctrine not now to be questioned, though it may have originated in confusion of thought, the exercise of the rights to collect the tenth and to dispose of abandoned land being assumed to imply the existence of a superior right of property in the soil, to which the rights of proprietorship were subor-

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\* "In the times of the early Hindu village communities, proprietary rights, as defined by powers to alienate, existed to a very trifling extent. In the more ancient form of community, as has been said, tenures had no market value; and in the later and more democratic communities where rights were more decided, the land was not an individual but a common property, and one man could not without the consent of the others sell to a stranger. Still transactions occurred in the latter case among the members of the community themselves, which showed an individual ownership within that limit. Sales were not common, and mortgages were usually not foreclosable for a very long period; but the latter existed in abundance, showing a certain value in individual ownership of landed property. Individual property in land sprung up earlier than elsewhere in the districts on the western coast, probably owing to the political circumstances which rendered the Government authority weak and the State demands light. The attitude of the Hindu rajahs with regard to the soil has been much discussed. It probably varied entirely with the circumstances of times and places. The object of Government is to obtain revenues for Government purposes. If it found communities so organized as to be able to farm the villages properly and to render the proper State dues, the Government would not interfere in the direction of the disposal of the lands claimed by the community. If it found an imperfect organization it would be forced to interfere in the disposal of the lands, especially of the waste lands, with a view to the proper development of the country and realization of the revenue. The tendency probably was for the villagers to lean more and more on the Government in these matters, and hence in many parts of the country the State interference became a regular institution. Still there is no evidence that any Hindu government ever took the step of ejecting an occupier; even if they failed to obtain their dues from him they limited their reprisals to personal torture or sale of moveable property. The sale law is not a native institution. The discussion whether the Indian governments are 'proprietors of the soil,' or not, seems to be little more than a dispute about words."—*Standing Information, Madras*, p. 78.



dinate. The right of the subject of a Malay State to appropriate and cultivate, and thus acquire a proprietary right over, land which, though once *tanah hidop*, has been abandoned and has relapsed into *tanah mati*, is unquestioned \* ; it is not inconsistent with any supposed right of the Raja to the soil of the abandoned holding, for Malay tenant right may be established by a cultivator over the land of another. The Raja's absolute property in the soil, is but a barren right, and as he undoubtedly has, independently of it, the right of levying tenths and taxes and of forfeiting lands for non-payment, Malay law does not trouble itself much with speculation about it. Tenant right is the cardinal doctrine of the Malay cultivator, and, as long as that is fully recognised, it does not matter to him who or what functionary or power may, in theory, be clothed with the original and supreme right to the soil. †

When Malay laws speak of the grant by the Raja of lands *already under cultivation* to some Chief or royal favourite, it must be understood that what is granted is the right to exercise the royal privileges of claiming from the cultivators a tenth of the produce and of disposing of abandoned and forfeited lands. The Raja's property in the soil is not parted with, and the tenant right of the cultivators is in no way interfered with. The grants of the local Dutch Government in Malacca parceling out the district to a few privileged individuals, which gave

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\* Appendix I, p. v.

† "It does not appear from any of the Siamese writings examined by me, or from information orally obtained, that the sovereign is the virtual proprietor of the soil. That he is perfectly despotic cannot be doubted. But eastern despots generally encourage agriculture, and however the case may have stood originally, it is evident from law cases quoted in the digests and decisions that the occupiers of the land have a firm prescriptive, if not an indefeasible proprietary right in it. Perhaps their Kings may have deemed, and with truth, that their own prosperity was linked with the admission of that right; and hence may have arisen the fixed assessment on landed property, which has not altered since the days of the earliest intercourse of Europeans with Siam. It is collected either in kind at 10 per cent. or in money. Ten per cent. on the value of the net produce is here meant. Although this, for Asia, is a light tax in itself, yet when taken in conjunction with the obligation to personal service for the State and with other exactions to which all are liable, it will be found on the whole oppressive. Besides, the Kings will often break through all law, social and moral."—Colonel LOW—*Journ. Ind. Arch.*, I, 336.



so much trouble to the officers of the East India Company on their succession to the Government of that Settlement in 1825, were of this nature.\* The grantees were nothing more than a species of what are called in India "*Zamindárs*." The absolute right of the cultivators to retain possession of their holdings as long as they paid to the grantees tenths of the produce, was in no way prejudiced, nor was the customary right of every native of the country to take up forest or waste land wherever he pleased and to bring it into cultivation. The grants were in accordance with Malay tenure, and in no sense corresponded with the English idea of a freehold holding. Nevertheless, there are not wanting, on the part of the few remaining grantees, attempts to assert that their rights within the districts granted to them include the fullest proprietorship of the soil, and to act as if they were the owners of the freehold. This is an illustration of the tendency to argue the acquisition of a proprietary right from the exercise of certain powers which, until their history is examined, seem to be inconsistent with any other position. So, in Bengal, the *Zamindár*, who was, in the inception of the native revenue system, a revenue official, or agent, established in course of time hereditary and proprietary rights and came to be looked on eventually as the proprietor of the district over which he exercised the rights assigned to him. Had the Straits officials from 1825 understood the true bearing of the position, according to Malay law, as the Dutch undoubtedly did (for the same system is recognised in some districts of Java), it would have been possible, perhaps, to have left the grantees in possession of their *Zamindari* rights, to have assessed the land revenue of their respective districts at a fixed sum, and to have exacted full payment of this, leaving the *concessionaire* to collect the tenth in detail from his tenantry.

The following principles regarding land tenure in Java had been laid down by Sir STAMFORD RAFFLES only eleven years before the settlement with the Malacca grantees took place †:—  
 "The nature of the landed tenure throughout the island is now

\* *Journ. Ind. Arch.*, II, 740.

† *Revenue Instructions*, 11th February, 1814.

"thoroughly understood. Generally speaking, no proprietary right in the soil is vested in any between the actual cultivator and the sovereign; the intermediate classes, who may have at any time enjoyed the revenues of villages or districts being deemed merely the executive officers of Government who received these revenues from the gift of their lord; and who depended on his will alone for their tenure. Of this actual proprietary right, there can be no doubt that the investiture vested solely in the sovereign; but it is equally certain that the first clearers of the land entitled themselves, as a just reward, to such a real property in the ground they thus in a manner created, that, while a due tribute of a certain share of its produce was granted to the sovereign power for the protection it extended, the government in return was equally bound not to disturb them or their heirs in its possession. The disposal of the government share was thus, therefore, all that could justly depend on the will of the ruling authority; and consequently the numerous gifts of land made in various periods by the several sovereigns have in no way affected the rights of the actual cultivators. All that Government could alienate was merely its own revenue or share of the produce. This subject has come fully under discussion, and the above result, as regarding this island, has been quite satisfactorily established."

The following description of the mode of creating these *quasi-manorial* rights in Java, and the nature of the rights created, from which it will appear that the Dutch in their Eastern possessions have simply adopted the native law of tenure and have not introduced one of their own, is translated from WINCKEL'S *Essai sur les Principes régissant l'Administration de la Justice aux Indes Orientales Hollandaises* (1880), p. 141. It is entirely in accordance with Malay law, and the principles laid down apply, to a great extent, to the private rights in Malacca which Governor FULLERTON bought up, with few exceptions, in 1828;—

"Following in this respect the general Muhammadan law, at least in part, the ancient Javanese sovereigns\* used to

\* "This is still done in Java on the lands of the Susuhunan of Sourakarta and the Sultan of Jokjokarta. But there the thing has been ably worked



“ pay their functionaries and shew favour to their relations  
 “ and favourites, not with hard cash, but by a delegation of  
 “ sovereign rights consisting in the right to exact a share of  
 “ the produce of the soil (from one to four tenths) and that  
 “ of requiring the cultivator to work (in some cases, one day  
 “ out of every five) either for the pecuniary profit of the lord  
 “ or merely to gratify his taste for ostentation by swelling his  
 “ train.

“ The delegated ruler (who exercises police control and even  
 “ administers justice to some extent) is not the owner of the  
 “ soil in the European sense of the word. He cannot, for  
 “ instance, evict the cultivator from it; but the latter is obliged  
 “ to pay the tithe and to take a part in the forced service.

“ Our ancestors found this system in force in Java and  
 “ imitated it.

“ These sovereign rights have been conceded by the influ-  
 “ ence of money, but in perpetuity, contrary to Muhammadan  
 “ law.

“ The European governments which have followed have  
 “ often done this and have had cause to repent it.

“ Be that as it may, in the Residencies of Bantam, Batavia,  
 “ Krawang, Cheribon, Tagal, Samarang, Japara, Sourabaya  
 “ and Pasaruan, there are these ‘private lands’ (*terres par-*

“ by Europeans. They, never natives or Chinese, take on lease, with the  
 “ consent of the Dutch Government and for twenty years at most, the rights  
 “ delegated to members of the royal family and to the officers of their High-  
 “ nesses. It is the Europeans, who, instead of using the *corvée* to secure a  
 “ numerous suite, turn it to account in indigo factories, sugar-mills and coffee  
 “ plantations. Often, instead of a share of the produce of the soil, they  
 “ take a share of the soil itself. This organisation has given incredible  
 “ scope to European enterprise, has demoralised the native nobility, and  
 “ has given more intelligent and therefore more indulgent masters to the  
 “ common people.

“ If, as it is high time it should be the case, these phantoms of sovereigns  
 “ were deprived of their power, and the administration were put on the footing  
 “ of the ‘Government’ lands, the source of European industry would dry  
 “ up, and the common people would not gain very much, *from a practical*  
 “ *point of view*; the minor chiefs alone would profit. Effort was made fifty  
 “ years ago to put a stop to the ‘farming out of the land’ (*bail des terres*),  
 “ but the ancient system was reverted to, tempered by the, by no means no-  
 “ minal, control of the Dutch officials.”



"*ticulières*).<sup>\*</sup> Those of Krawang—only two in number and comprising 313 and 51 villages, respectively, with a population of nearly 180,000 souls—exceed in extent and importance many an European State.

"These little principalities have been objects of dislike to the Dutch power, ever since, dating from the fall of the noble Company, there has been a governing government: to the Company, commerce was always the chief thing. Sometimes the government has repurchased them; † on other occasions recourse has been had to not very honourable means in order to obtain possession of them. ‡

"It is certain that these lands, especially those of no great extent and cultivated by Chinese, might support a happier native population. Nevertheless, for some years past complaints have much diminished, thanks probably to the strict control of the government.

"However that may be, it was supposed in 1854§ that it was particularly against these absolute principalities that ill-will was entertained in high places, and guarantees were accordingly asked for. The governments protested, saying that such a use of the law of dispossession would be an

\* "In Dutch, *particulier landbezit*. The origin of some of these concessions is not a little mysterious. The *Bulletin des Lois*, 1836, No. 19, contains the Ordinance for the West of Java regarding 'private lands.' We regret that this interesting subject is beyond the scope which we have prescribed to ourselves. It is too extensive to be treated of in a note. Let us be satisfied with saying that the Court of Justice of Batavia (BOER's case, 5th June, 1878, *Indisch Weekblad van het Regt*, No. 784) admits as an extenuating circumstance the fact that the Ordinance is incomplete and bad, and that this has greatly contributed to the commission of acts of violence. See the splendid reports of M. VAN DISSEL on the private lands of the East of Java, printed by the Society of Industry and Agriculture, Batavia, 1878."

† "For instance, the present regency of Probolinggo in the beginning of the century."

‡ "Sukabumi, for instance."

§ "At the time of the passing of the Regulation for the Government of Netherlands India, article 77 of which commences as follows:—'No one may be dispossessed of his property, except, in the public interest, in the manner laid down by a general legislative act, and in consideration of 'preliminary indemnification.'"

"enormous wrong against which no law could give a guarantee except that provided by Article 24, para. 1, of the Regulation for the Conduct of the Government, which forbids the Governor-General to sacrifice on his own authority the important principles of administration.

"Let us admit that an express allusion would have settled the matter better. There is nothing now to prevent, if not the Governor-General, at all events the King, from discovering some fine day that the dispossession of the 'lords of the soil' \* would be in the public interest, especially since a good many people are already of that opinion.

"But let these gentry be re-assured: for many years to come the government of India will not be able to afford the immense sums † which such a measure would require, even if there should be found at the head of this government a man bold enough to undertake it."

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#### CHAPTER IV.

### THE METHOD OF COLLECTING THE TENTH.

The exaction of a tithe of the produce of land is by no means an universal tax in Malay States. In those States which are governed by Rajas, there are also hereditary chiefs who intercept most of the revenue of particular districts, and in small quasi-republics like the Negri Sembilan taxation is practically unknown. The only purely Malay province in which I have personally seen the tenth of the grain collected by a native

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\* "Landheer in Dutch; *Tuan tanah* in Malay."

† "We are reminded that one of the estates of the Residency of Krawang has been encumbered (to prevent a partition, we believe) with a mortgage of six millions of florins. However, we are not competent to say what is the value of lands of this kind. All that we know is that they pay well worked by an European; a little less in the hands of a native farmer; enormously farmed out to a Chinaman."

Government is the Krian province in Perak. Before 1874, the coast district lying between the Krian river and Pasir Gedabu was regarded as a personal estate of the reigning Sultan. It contains an extensive area of very fertile paddy-land, cultivated chiefly by Malays of Penang and Province Wellesley, who used in former times to live principally in the British Settlements, giving across to Krian during the *padi* season and removing their grain, when harvested, to their homes by the sea. The fact that most of the *padi* was taken out of the country in this way made it easy to collect the tax at the time of export, and at the time I speak of (1874), the headman upon each creek exacted, instead of an assessed tenth, a fixed tax of thirty *gantangs* of *padi* for every orlong cultivated, in money or kind, before a land-owner was allowed to export his grain to British territory. Those who lived permanently in Krian and did not export their *padi* had to settle with the Penghulu at the same rate. He kept a roll of the cultivators in his district, and estimated roughly, or by actual measurement, the area cultivated by each.

The inhabitants of this district paid also a capitation tax of \$2.25 per family, or \$1.12½ per every unmarried male adult.

These taxes were not levied in Perak proper, first, because it is not a great grain-producing country, and taxation would have discouraged cultivators and caused them to abandon cultivation for mining—the principal industry of the State; secondly, because the inhabitants of Perak proper were always available for the performance of forced services of all kinds, whereas the cultivators of Krian were a shifting population who spent most of their time in British territory.

It is evident that the Krian system of collection at the time of export is one not suited to a country in which the grain produced is intended for local consumption. It is not clear how the tithe of the produce of the Naning rice-fields, which, by an agreement made in 1644, became payable to the Dutch Government at Malacca,\* was intended to be collected. It may have been levied upon cargoes coming down the river, but more probably it was never effectually exacted. In Kedah, following the Siamese custom, the practice seems to have been

\* NEWBOLD, I, 203.



to require the cultivator, under fear of punishment, to deliver the tax in money or kind at a certain place. "Grain-holders were forced to deliver the rice into the Raja's granaries at the price he chose to fix on it, which always left him a profit of about 20 per cent., nor could they sell grain without special permission."\*

The method of levying the tenth on the rice-crops in Malacca is thus described by NEWBOLD:† "When the grain is ripe, a person on the part of the Government visits the rice-fields, attended by the owner, the Panghulu, or Mata-Mata, of the village and several of the oldest inhabitants, on the spot, in order to agree upon and assess the value of the crop. A difference of opinion will naturally sometimes arise between the taxpayer and the taxed. This is submitted to the arbitration of the Panghulu and the village elders. But should these persons again assess the crop at a lower value than the Collector's agent really thinks it worth, the latter has still the resource of offering to purchase the whole of the crop on the part of Government, at a price according to the owner's valuation. This proposal, whenever made, has been, I believe, invariably refused. It is not, therefore, improbable, all circumstances considered, that not more than seven or eight per cent., at the most, ever finds its way into the Company's godowns. The tenth in kind on paddy is sold, whenever a good price can be procured for it, on the spot, and the proceeds lodged in the Treasury. The tenth on the other articles of land produce is levied at tolls placed at the entrances into Naning from Malacca, and there immediately sold."

This account describes a purely native procedure, for, fifty years ago, when NEWBOLD wrote, just as at the present time (1884), no mode of collecting the tenth was provided by law. The absence of legal powers to punish the evasion of the well-known customary regulations does not, however, seem to have prevented the collectors from using their position as oppressively in a British possession as in a Native State.‡

\* Low—*Dissertation*, p. 7.

† *Id.*, p. 261.

‡ *Correspondence relating to the Land Revenue System of the Straits Settlements*, 1837-44, p. 61.

Sir EMERSON TENNENT, in his account of Ceylon, though he describes the manner in which the tenth is collected there under British Colonial rule,\* does not state how, if at all, this varies from the practice which obtained under the native administration, but I find a very full description of the collection of a tithe on grain in an Asiatic kingdom in MOURA's *Le Royaume de Cambodge*, which is interesting as shewing the extreme elaborateness of the procedure found necessary. It is instructive to compare the published descriptions of the efforts made during the last fifty or sixty years to collect the Malacca land revenue, one long history of want of knowledge on one side, and fraud and evasion on the other, shewing "how cruelly the subject has been neglected and mismanaged,"† with what this author is able to state as regards Cambodia, "no difficulty or delay is ever experienced in getting in this tax"!

"The rice-harvest is gathered between November and January, according to the forwardness of the crops. Towards the month of January, the King sends out into each province an envoy, who is the bearer of a royal order conferring on him the right of estimating the rice-crops realised by the owners, and of deciding the portion due to the State, that is to say, a tenth of the gross produce. The envoy is always accompanied on this mission by an agent of the Storekeeper-general of Phnom Penh. They proceed together to the province which has been assigned to them, and exhibit their credentials to the Governor. On sight of the King's seal, the Governor prostrates himself three times; he at once causes candles and joss-sticks to be lighted and places them on the ground in front of him, and he then listens, lying on his face, to the reading of the royal edict. He himself at once draws up instructions to the various *employés* of his province, so that the task of the envoys from the capital may be facilitated everywhere and that the reception to which they are entitled may be accorded to them. Lastly, the Governor nominates from among the local authorities a third delegate, who forms one, *ex-officio*, of the committee of measurement. This delegate represents the interest of the

\* TENNENT'S *Ceylon*, II, 170.

† BLUNDELL—*Journ. Ind. Arch.*, II, 741.

“ Governor, who gets one tenth of the share of rice which falls to the State.”

“ In the villages they prepare beforehand great *salas* (halls) for the shelter of the deputation, the members of which are received at the border of his jurisdiction by the headman, who instals them in the quarters prepared for them. As soon as they have settled down and are somewhat rested, the headman of the village joins them and presents ‘ *the cloth of the oath*,’ a piece of cotton stuff five cubits long which is accompanied by five coins (worth about forty centimes), a cock, as door-keeper of the *sala*, and lastly some fresh betel leaves and peeled areca-nuts. The headman prostrates himself before his offering, and the royal delegate solemnly reads out his instructions. This recital over, the headman swears to conduct himself in the matter as an honest functionary and one anxious for the interests of the State, and not to lend assistance to any fraud calculated to withhold any portion of the crops of his district from the researches of the collectors.”

“ Next they proceed to examine, house by house, the heaps of rice; these are valued, and against the name of the person liable for the payment, there is entered on a register one-tenth of the quantity found, representing the tax due to the State; this the proprietor himself is under the obligation of conveying to the capital, together with a delivery order which the King’s envoy delivers to each cultivator before leaving their house.”

“ When the circuit is finished, the Committee return to the chief town of the province, where three precisely identical registers are drawn up recording their labours; one of these registers is for the King, another is sent to the keeper of the rice-granary, and the third remains in the hands of the Governor. No difficulty or delay is ever experienced in getting in this tax.”

“ Rice which has been exported before the arrival of the collectors in the district has, of course, had to pay the tax of one-tenth at the custom house, and the cultivator has nothing to do but to shew the receipt of the custom-house officers.”

“ Forest produce, such as cardamums, gutta-percha, bees’



"wax, etc., are taxed in a different manner. The inhabitants of the forest are required to work these articles; the law prescribes what amount each family must furnish to the State annually, and everything exceeding this is for themselves. Timber is charged with a trifling duty when felled and afterwards with a tenth of its value on passing the custom house."\*

It is almost incredible that the Colonial Government has not got proper powers for collecting the tenth, but native custom is hardly sufficient warrant to enable Courts governed by English law and practice to punish by fine and imprisonment breaches of a purely native revenue system, which has not been specially adopted by the Legislature. Governor FULLERTON, in a minute dated the 18th May, 1829, asked: "How are we to regulate decisions at Malacca? There the sovereign right is one-tenth of the produce; the Dutch made over the right to certain of the inhabitants more than 100 years ago. This Government, by way of ensuring increase of cultivation and introduction of population, redeemed the right. How are we to levy the tenth if refused? The land tenures at Malacca bear no analogy or resemblance to any English tenure; yet by such they must, in case of doubt, be tried. Regulations adapted to the case have indeed been sent to England, but until local legislation is applied, and the mode of administering justice better adapted to the circumstances of the place, it seems to me quite useless to attempt the realisation of any revenue whatever."†

The problem is still unsolved, as the following extract from an official report laid before the Legislative Council of the Colony last year shews:—

"The valuation of padi before the assessment of the Government tenths seems to be carried on in a perfunctory way. The system is purely customary and its details have never been regulated by any law. When the padi in a district is ripe, a Clerk (Eurasian or Malay) is sent there. He visits the rice-fields with the Panghulu. A little of the padi is cut and examined, and an estimate is formed of the probable

\* MOURA—*Le Royaume de Cambodge*, I, 264.

† *House of Commons Papers*, 320E., October, 1831.

“yield and what is the assessed tenth. These Clerks are ignorant, and the correctness of their returns is not checked in any way. They are entirely dependent upon the Panghulu for information as to the names of occupiers and the extent of their cultivation. These may vary annually, for it is the cultivator (not necessarily the proprietor, but possibly a tenant for the season only) who has to pay the tenth, and only a portion of a given holding may be under cultivation.”

“When the Clerk has finished his assessment of a district, a copy of his return is made out in Malay and sent to the Panghulu. The latter collects the money from the ryots and pays it to the Land Office, receiving a commission of ten per cent. on the amounts collected. This procedure is sanctioned by custom only and not by law. There is no summary method of punishing a cultivator who cuts his crop before it has been assessed, or a Panghulu who fails to attend the valuation Clerk, or the Panghulu, or Clerk, who makes a dishonest assessment or return.”\*

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## CHAPTER V.

### SUB-TENANCY.

“Persons,” says the Malacca Code, “who settle on the lands or plantations of others, must obey the orders of the proprietor, and if they oppose him, they may be fined ten *tahils* and one *paha*. It is the duty of all the dwellers on the land to co-operate with the proprietor.”

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\* *Proceedings of the Legislative Council of the Straits Settlements for 1883*, p. 392.

This passage indicates the existence of a class of sub-tenants subordinate to a proprietor, and that the tenant right of these people includes fixity of tenure may be gathered from the fact that a refractory tenant is liable to fine only. There is no hint of eviction. The peasant cultivator, or sub-tenant, who enters into occupation of the land of another, with his consent (unqualified as to time), acquires, therefore, a proprietary right, subject to the right of the other to a share in the produce of the land, and subject to the liability of being fined if he does not obey his feudal superior.

Thus one proprietary right may spring up within another, and this may go on *ad infinitum*; in Bengal, since the permanent settlement, as many as eighteen and twenty distinct rights may sometimes be discoverable between the *Zamindár* and cultivator. So among the Malays a man who, by his personal industry, or by the co-operation of his family and slaves, or by inheritance, finds himself in possession of more land than he wishes to cultivate, can, by admitting sub-tenants, secure himself an annual return, in kind, of grain or fruit, besides adding to his importance by the acquisition of a number of neighbours who are bound to recognise his superior proprietary rights and to obey him on pain of fine. The first proprietor who, as was stated at the outset, is bound to keep up continuous occupation or cultivation, performs this duty vicariously in the persons of his sub-tenants, and they again, if they choose, create fresh sub-tenancies on the same system.

If cultivation, or the payment of the tenth, ceases on the part of the tenant for a period prescribed by custom (See *supra* p. 77) his tenant right lapses.

This is the explanation of the decision in the case of *Abdulatif v. Mahomed Meera Lebe* tried in Malacca in 1829. The plaintiff, who brought an action to recover possession of a piece of land, was non-suited. Apparently he was a proprietor who had admitted a sub-tenant on the customary agreement to pay one-tenth of the produce, and he desired to regard this as a tenancy terminable at the will of the proprietor. But the Court upheld the right of the sub-tenant, or cultivator, to fixity of tenure as long as the land was kept in cultivation and the tenth paid. (See *Appendix, III*, p. xxxvi.)



In this case, it was laid down, among other things, that "the owner of the soil" \* (proprietor?) may sell or otherwise "dispose of his interest without prejudice to the cultivator, "and the cultivator *vice versa*." This is, of course, quite consistent with the existence of separate rights, but these are not necessarily confined to two persons, the possessor of the first proprietary right (whom, for convenience sake, I have hitherto called the proprietor) and the cultivator, but there may intervene any number of subordinate proprietary rights, one springing from within another.

Where a chief or royal favourite or some powerful individual or family has obtained a grant from the Raja, or has usurped the right of the Raja to levy tenths and taxes and to dispose of abandoned land, a relationship between this superior proprietor and the cultivator is established, which soon develops into a system of tenancy, which is not readily distinguishable from that just described. The tenant continues to be the proprietor of his holding on fixed tenure, subject to the customary terms, while the rights of the superior proprietor, be they the creation of the Raja, or inherited, or the result of usurpation, become, in course of time, so fixed and continuous as to favour the impression that they include ownership of the soil. The position, therefore, which the judgment in *Abdullatif v. Mahomed Meera Lebe* discusses as existing between "the owner of the soil" (see note at foot) and the cultivator, may be created either by the admission of a tenant by a proprietor already in possession or by the establishment of a proprietor over the heads of cultivators already in possession. In a Malay State, the exercise of the rights of the superior proprietor are liable to much fluctuation. The despotic power of the Raja in petty Asiatic States is, of course, fatal to anything like

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\* With all deference, I conceive that the learned Recorder was in error in using the term "owner of the soil." The first proprietor has really only a proprietary right (unless, in Malacca, he has purchased the freehold from the British Government), which depends upon continuous occupation and payment of tenths to the Raja or Government, but, of course, in a district where land is valuable, occupation is certain to be continuous and thus the first proprietor comes to be regarded as the "owner of the soil."

security of rights of property\* and everything depends upon the personal energy and family influence of the person who claims the superior rights. There will always be other candidates for royal favour who will seek to supplant him in his rights if they are profitable (the rights of minors are almost certain to be invaded in this way), and the cultivator is always anxious to be recognised as an independent proprietor. One man will make good his right to receive tenths from a whole district and to regard the cultivators as his tenants, while his successor may, perhaps, on some show of opposition, tacitly abandon all such claims and leave the cultivators to be recognised in course of time as separate proprietors. All this is quite inconsistent with any notion of "ownership of the soil," though it is easy to see how a systematic and continuous exercise of proprietary rights would lead an English Court to assume that such ownership existed. I entirely repudiate the theory of "ownership of the soil" as incidental in any way to the Malay system of land-tenure, and all the evidence shows that the Dutch grantee in Malacca had simply the rights of a Malay *tuan tanah*, such a one as I have described as being put in by the Raja over the heads of the cultivators.

The right of the proprietor to require obedience from his tenants raises a new question—the liability of the cultivator to forced labour.

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\* "From the facts already adduced, regarding the state of landed tenures, it will have appeared that the proprietary right to the soil is unquestionably vested in the Sovereign. This principle is so universally established, and so frequently exercised, that it is almost superfluous to offer any proof of it. Such is the fluctuation of landed property from the operation of this principle that there is not, perhaps, all over the country, at the present day, ten *jungs* of land in the possession of the descendants of those who held them fifty, nay, thirty years ago. The actual effect of the principle is, indeed, even more violent than we should be led at first sight to argue. The descendants of those who, no great number of years ago, were in affluence, holding the highest employments of the State, and, consequently, important and valuable tracts of land, may now be seen not only not inheriting the possessions of their forefathers, but hardly enjoying the bare means of subsistence, and reduced to a level with the meanest of the people." CRAWFORD—*Report on Nature and Condition of Landed Tenures under the Native Government of Java*. Quoted by RAFFLES: *Minute on Administration of Java*, p. 92.

## CHAPTER VI.

THE LIABILITY OF THE CULTIVATOR TO  
FORCED SERVICE.

In a land regulation passed by the Governor in Council in the Straits Settlements for the Settlement of Malacca (IX of 1830), there occurs a clause which declares cultivators to be exempt from forced labour. This regulation, if it ever had the force of law, was repealed a few years afterwards, and none of the Land Acts now in force in the Straits approach the subject at all. Whether or not the liability to forced labour from which Malacca cultivators were declared to be exempt in 1830, still survives, though dormant, as one of the incidents of the local customary tenure, is not a question of much importance now, for there is little likelihood of any attempt being made to enforce it on a large scale in a British Colony. But it is clear that, if there had been no existing liability in 1830, there would have been no necessity for special exemption. A code of regulations for Penghulus, which the Dutch authorities were about to introduce in Malacca just before the cession in 1825, contains a clause requiring the Penghulu to keep all roads in order and to call on the tenants to repair them. This, too, assumes a pre-existing duty on the part of the tenants.

Mr. FULLERTON, Governor of Penang and subsequently of the incorporated Settlements (1824 to 1830), recorded that, under the Dutch Government in Malacca, services were required and labour exacted, from the tenants; that they were, in short, kept in a state of vassalage and servitude quite inconsistent with the encouragement of cultivation.\*

The cultivator or tenant, who was thus liable to be required to work for the Government or superior proprietor, was the holder of the proprietary right which has already been described. In Malay States, the liability still exists, and, for the complete understanding of the *ra'iyat's* position, it is necessary to ascertain, as nearly as possible, what is the extent of his liability to forced service, how far it is an incident of his

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\* *Journ. Ind. Arch.*, II, 740.



tenure of his land, what is the mode of enforcing obedience, and what is the penalty for contumacy. With the exception of the extract at the head of the preceding chapter, I have met with no passage in Malay laws which affects these questions; there is no written definition of the nature and extent of the services which a Raja or Chief or superior proprietor can exact from the cultivator. In a Malay State, the exaction of personal service from the *ra'iyat* is limited only by the powers of endurance of the latter. The superior authority is obliged, from self-interest, to stop short of the point at which oppression will compel the cultivator to abandon his land and emigrate. But within this limit, the cultivator may be required to give his labour in making roads, bridges, drains, and other works of public utility, to tend elephants, to pole boats, to carry letters and messages, to attend his Chief when travelling, to cultivate his Chief's fields as well as his own, and to serve as a soldier when required.\* Local custom often regulates the kind of service exacted from the

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\* RAFFLES, writing to Lord MINTO in 1811 on the disadvantages of allowing Siamese influence to preponderate in Kedah, thus describes the status of the Siamese peasant:—"Both persons and property are at the command of the King, and, of course, at the command of his Officers in recession from the lowest to the highest; hence no man will rear what he cannot call his own. Certain months are allowed the many to plant and reap their paddy; and this when stored is sacred and cannot be taken from their possession; with this exception all the rest of their time, exertions, or acquisitions may be taken by the King or his Officers if so inclined." *Life of Raffles*, p. 52.

The Burman seems to be little better off:—

"Corvées and enforced duties of all kinds are frequent, and the men selected for such service can only get off by furnishing a substitute or bribing the tithing-man. The King or some great man wants to build a pagoda, and orders are sent round to the various circles that they must furnish a regular supply of workers daily. The *taik* or *myo-thoo-gyee* draws up a roster, and each man has to go to work for a certain number of days. If he fail to go, he is tied up to a post or a tree and gets a sound flogging. Similar forced duties are the protection of the frontier and the pursuit of dacoits. Such work is particularly detested, for the men have to keep themselves supplied with food, or get their friends to bring it to them, and this is not always an easy matter. Besides, such service may last an indefinite time." *The Burman, his Life and Notions*, 1882, II, 262.

cultivator in a particular district. Thus in Perak one district used to supply the Raja with timber for building purposes, while rattans and other materials came from others; the people of one locality used to furnish the musicians for the Raja's band, while another had to provide nurses and attendants for his children.\* Speaking of Kedah, Colonel Low says: "The ryot was obliged also to pay for keeping up bands of music and state elephants. His children were liable to be forcibly taken from him—the girls for the seraglio, and the youths for public works or for war, where they got no pay and but precarious supplies of food."†

TENNENT describes "feudal service" as prevailing in its amplest details in the Eastern Province of Ceylon. "According to the custom of the country, the chief of the district directs its cultivation by the villagers; they acknowledge his authority, and, so long as they live on the land, devote their whole time and labour to his service, receiving in return a division of the grain, a share of the milk from his cattle, and the certainty of support in periods of famine and distress. Their houses, gardens and wells, though built, planted and dug by themselves, are the property of the Chief, who alone can dispose of them." \* \* \*

"These serfs, whilst they live on the land, are bound to perform every service for the lord of the soil, without pay; they fence his gardens, cover his houses, carry his baggage, perform the work of coolies in *balams* (canoes), fish for him, act as his messengers; and when absent from his village, they must provide food for himself and servants. They

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\* "It would be in vain to pretend to render an account of all the *irregular contributions and requisitions* to which a people are liable who labour under the evils of a rude and arbitrary Government. At festivals, at marriages and births, whether in the family of the Sovereign or of the Chief who presides over them, the cultivators are called upon for contributions. In the transportation of public property, or the conveyance of the minions of the court or its officers, in the repair or construction of roads, bridges, and other public works, the services of the people are exacted unmercifully, and without thanks or reward." CRAWFORD—*Hist. Ind. Arch.*, III, 69.

† *Dissertation*, p. 7.

"may, in fact, be called his slaves, except that they are at liberty to quit his service for that of another chief when they choose. But as they seldom do change, it may safely be presumed that they are contented with the arrangement, and their healthy and pleasant faces sufficiently prove that they are well-fed and happy."\*

Forced service in a Malay State, too, is not merely the result of the application of the law of the stronger; it is well understood to be an incident of the lot of the cultivator of land, he acquiesces in it as one of the conditions on which he holds his fields, and he usually submits quietly to the orders of his superiors until they reach the pitch of oppression at which he decides that emigration is preferable to slavery. He knows that, by emigrating, he will forfeit his land, and in fact it is at once seized by the Penghulu and held for the Raja.

The cultivator may perhaps receive forgiveness and the restitution of his fields if he returns and submits at some later time, but he will probably have to pay a fine if he is known to possess the means of doing so.

No incident of native rule has contributed so much to swell the Malay population of Penang and Province Wellesley as this. Kedah has been half denuded of its inhabitants, and Patani, Perlis, Situl, Trang, etc., have contributed numbers of emigrants anxious to escape the unjust exactions of native rulers. But when the system is worked with justice and moderation, there are seldom complaints from the people. In the Krian district of Perak, the people (many of them British subjects), under the orders of the Orang Kaya Mantri, made roads and canals without murmuring, and in the same district, after its cession to the British Government, there was no difficulty in turning out nearly a thousand men in 1874, to commence clearing a line through the forest for a proposed road.†

The *kērah*, or forced levy of men for labour, is effected through the headmen of villages or districts. A Penghulu receives the orders of his Chief or Raja to have a certain number of men ready at a given time or place, and runs a risk of

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\* TENNENT'S *Ceylon*, II, 459.

† *Government Gazette*, Feb. 6th, 1875.



punishment or disgrace if he does not do so. He fines those who disobey, and takes money from those who are able to purchase exemption, so he contrives usually to make the incident profitable to himself. The cultivator who has to leave his house and his fields at this bidding, has to find his own tools and food, which may involve the carrying of a heavy load to the place of work, and a good deal of expense or privation. The abolition of the cultivator's liability for personal service in Java\* was one of the facts which RAFFLES took into consideration in deciding what proportion of his crop the cultivator should pay to the State by way of land-revenue.† That enlightened administrator was very far from thinking that forced service, as one of the incidents of native tenure, was to be abolished simply, without any consideration given to Government for the concession. It was never for a moment doubted that the right of the Government to exact personal service from the cultivator was inherent in the system under which he held his lands, and the same holds good in Malay countries also. The right of a Malay Raja or Chief to order his feudal inferior to perform reasonable services is indisputable, and the surrender of such a right is a perfectly legitimate consideration for demanding an enhanced land revenue or other equivalent.

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\* "The system of vassalage and forced deliveries has been abolished generally throughout the Island." *Proclamation by Lieut.-Governor of Java, October 15th, 1813.*

† "On mature consideration, and the best advice within my reach, I conceived that a fair equivalent for them, including the acknowledged Government share of the crop, the amount paid in personal taxes and on the internal trade, and the value of forced services, might be found, one district with another, in establishing the Government share, at about two-fifths of the rice-crop, leaving the second crop and the fruit-trees and gardens attached to the villages, free from assessment, the cultivator free from personal taxes, and the inland trade unrestricted and untaxed." *RAFFLES' Minute on Java, 1817.*

"The peasant was subject to gross oppression and undefined exaction; our object was to remove his oppressor, and to limit demand to a fixed and reasonable rate of contribution. He was liable to restraints on the freedom of inland trade, to personal services and forced contingents: our object was to commute them all for a fixed and well-known contribution." *History of Java, I, 154.*

With the *kérah* system as practised in Malay States, it is interesting to compare the state of things which the English found in Java seventy years ago. A Dutch Commissioner, reporting on the province of Sourabaya in 1812, wrote as follows:—

“The feudal service was as grievous as almost all the other charges united. The origin of those services must be sought for in the feudal system of the native Government long ago adopted throughout Java. It was considered that all the land was the property of the prince, who only made provisional assignments thereof to his subjects, in remuneration for military and other services rendered. This was the cause of all the lands being divided into as many allotments as could be cultivated, called *cháchas*, each of a size to be cultivated by one man. A certain number of these was assigned to the different chiefs, according to his rank; the custom of the country fixing not only the amount of contributions to be paid from the produce, but the number of men to be constantly kept in attendance upon him. The lands thus assigned to chiefs were exempt from service to them, and the inhabitants were only expected to watch the villages, to make and repair the roads, and to perform other general services of the State. This was the situation of the people with regard to service, when the coast districts were first ceded to the European Government. The system of trade and fixed contributions did not admit of any change, and the services were at that time of very little consequence, and such as could be performed without oppression to the inhabitants; but the case is now quite different. Successively, and particularly of late years, much heavier services have been demanded than were ever before known, and it naturally follows, that the Javan must be kept more at work than before. Besides, it is not possible to apportion those services equally, on account of the situation of the places where the services are required, and because the chiefs, who have the direction of the works, from indifference or laziness, generally make a requisition on the nearest village; and it not unfrequently happens, that many people are thus taken for the public service, who have no lands whatever allotted to them.”

"Were the requisitions made for the public service alone, it would still be comparatively nothing, it being admitted that the State has a right to the labour of its subjects, but the Regents, their relations, their *Patehs*, and the subordinate Chiefs of every description, assume the right of disposing of the services of the common people as they think proper, and themselves employ many of them in menial labour of all descriptions, from which it arises that the number of people employed away from their houses on what is called public services is almost incredible."

Forced labour is naturally hated by Malays and is evaded as much as possible. Travelling in the interior of Kedah, I have seen the Malay peasant running from his fields into the jungle at the sight of the Raja's elephants, lest he should be called upon to form one of the train. In Perak, the establishment of British influence has led to a general "strike" on the part of the peasantry against the system to which they formerly submitted peacefully. A Malay Raja in Perak, who in 1876 was able to supply me with the men of two or three villages in order to convey the baggage and stores of a detachment of troops from Blanja to Kinta, now finds it difficult to procure men to pole his own boat without paying them. Men required to perform work for the Government of the State, as at present constituted, are scrupulously paid, or provided with ample rations. In Malacca, the *corvée* system has never been exercised under British rule, though it is, no doubt, an incident of native tenure, and, unless surrendered by Government for a money equivalent, might very reasonably be exacted for such purely local objects as repairing the dams and other native irrigation works which are necessary for the successful cultivation of the fields of a village or district,\* building a *balei*

\* Compulsory labour was formerly an institution in Ceylon also:—"Another institution to the influence and operation of which the country was indebted for the construction of the works which diffused plenty throughout every region, was the system of *Raja-kariya*, by which the King had a right to employ, for public purposes, the compulsory labour of the inhabitants. To what extent this was capable of exaction, or under what safeguards it was enforced in early times, does not appear from the historical books. But on all occasions when tanks were to be formed or canals cut for irrigation, the *Mahavamsa* alludes almost in words of course—to the application of *Raja-kariya* for their construction, the people being summoned to the task by "beat of drum." TENNENT'S *Ceylon*, I, 427.



or place of business for the use of the headman and elders of the village, keeping pathways clear of jungle, etc., etc.\* But no words can be too strong to condemn the exactions of Malay Rajas, Chiefs and their followers in respect of the family and personal property of the cultivator, which may affect any of his possessions, from his daughter to the vegetables growing in his garden.† The goats, fowls, fruit, crops, etc., of the unfortunate peasant whose hut and land are on the route followed by a Raja on his journey, are, under a native Government, at the mercy of his rapacious followers; *gajah lalu orang buat layu*, "the elephant passes by, but men bring

\* So, in England, the oath of fealty is still an incident of the tenure of certain estates in land, though seldom or never exacted in practice.

† The proprietors of the *punaka* have also a claim to the services of the cultivators; a certain number of them are always in attendance at the houses of their Chiefs, and on journeys are employed in carrying their persons and baggage. The lands not *punaka* used to pay the same proportion of produce to the Sultan as the others did to the proprietors; but the cultivators of the royal dominions laboured under greater disadvantages than the others. Every Chief or favourite about Court had authority to employ them in the most menial offices, and Chiefs possessing *punakas* often spared their own people, and employed the others. *Report on Bantam—RAFFLES' History of Java*, I, 150.

"It may be very desirable that I should mention a few of the oppressions from which it is the object of the present system to relieve the people. I cannot but consider the greatest of these—the extent of the personal service demanded not only by the *Tumenggong* and his family, but the *Mantris* and all the petty Chiefs, who had trains of followers that received no stipendiary recompense. These added to the individuals employed in the coffee-plantations (to which they appear peculiarly averse), in beating out rice for the contingent, in cutting grass for and attending the *jayang schara* (native militia), post carriage and letter-carriers, may be calculated to have employed one-fifth of the male population of the working men. Another great source of exaction was the large unwieldy establishment of *jayang schara*, and police officers; the former were liberally paid, the latter had no regular emoluments. Both these classes, however, quartered themselves freely in whatever part of the country their functions demanded their attendance. This was equally the case with any of the Regent's family or petty Chiefs who travelled for pleasure or on duty. Whatever was required for themselves and their followers, was taken from the poor inhabitants who have now been so long accustomed to such practices that they never dare to complain or to remonstrate. The European authority did not escape the taint of corruption. Monopolies, unpaid services, licences, forced or at least expected presents, were but too common even in the best times, and must have contributed to estrange the affections and respect of the natives from that power which should have afforded them protection." *Report on Pissérane—Id.*

a blight," is a significant saying in Perak and sufficiently denotes the effect of royal progresses from the villager's point of view. The practice of the Malay peasant, which must be well known to British officials who have worked in Malay districts, of bringing some simple offering, such as a fowl or two, or a basket of fruit or vegetables, when he presents himself before his superior with some request or application, has its origin in this custom. Such a present is expected in a State under native Government, and a man has small chance of a favourable hearing who comes empty-handed. It is satisfactory to observe the gradual disappearance of the practice of offering such presents, however trifling, for it is a testimony of the general acceptance by the people of the fact that, far from being expected or exacted, they are not even accepted under British administration.

Before quitting the subject of forced service, it may be useful to notice that Sir STAMFORD RAFFLES maintained the right of the renters of Government estates to require the cultivators to perform certain duties, but he stipulated that in such case they should be paid. The following paragraph occurs in his minute of June 14th, 1813:—

"It will necessarily form a part of the arrangement to be concluded, that the renters shall engage to keep the roads and bridges in repair (with the exception of the great military road) and also to furnish labourers, carriages, etc., when required for the public service; but I propose that, on these occasions, the persons so furnished be regularly paid for, at the rate to be established in the leases of each district. This arrangement is, indeed, absolutely necessary if it were only to place in the hands of Government the means of checking the employment of people, on the various pretexts of official establishment, on the public service. At present there exists no check; and as the people so furnished by the Regents, under the existing system, ought to be paid by a proportion of land, it follows either that they are not paid for their labour, or that the Regent is obliged to give up to them a portion of that land, from which he would derive a revenue, and for which, it is naturally to be expected, he will make a proportionate exaction elsewhere. As the whole lands will now be rented

"indiscriminately, this fund ceases, and the additional land thus  
 "to be rented, instead of furnishing a fund for the payment of  
 "persons employed in the public service, will provide the source  
 "of Revenue from whence such persons will be paid, while the  
 "examination of the public disbursements will effectually pre-  
 "vent unauthorised employment of individuals on the public  
 "account."

In Java, it would appear from the following extract,\* the Dutch Government proceeds on the principle of requiring that all labour which may be legally exacted should be paid for in full:—

"*Forced Labour.*—Besides the ordinary day labourers, the  
 "landlord, whether Government or a private land-owner, is fur-  
 "ther entitled to require the cottiers on his estate to work for  
 "him as much as he pleases, but only on the condition of paying  
 "each man the highest agricultural wages of the district. This  
 "is the only real forced labour in Java, and the only point on  
 "which the land-owner there has any but a strictly limited power  
 "over the cottier peasantry on his estate. The labour rent†  
 "extending all over the island causes no perceptible dissatisfac-  
 "tion, but the forced labour beyond the one-tenth excites bitter  
 "feelings if persisted in. Both the labour rent and the forced  
 "labour are applied, on private estates, to the cultivation of  
 "those crops which the landowner is growing on the spare land  
 "for his own profit, except so much of the labour as is required  
 "for the gardens, and for the maintenance of the roads near the  
 "estate, both which the landlords have to keep up from the  
 "labour rent."

"The cottier peasant is carefully guarded from extortion by  
 "his landlord, but bound to pay his landlord's share of the pro-  
 "duce of the land; his subordinate rights in his holding are  
 "protected, but kept subject to his landlord's paramount right  
 "to the soil; and he is practically freed from oppression, though  
 "subject to have his labour utilized by his landlord. By these  
 "means the cottier tenant's interests are secured, and he soon  
 "becomes rich, from the large surplus produce of his holding  
 "after paying his landlord's one-fifth. By the same provisions

\* MONEY's *Java*, II, 219.

† The obligation of the peasant to give one day's gratuitous work in seven.



“ the land-owner is invested with sufficient power over his whole estate to enable him to turn the remainder of his land to the most profitable use it is fitted for. After having thus carefully regulated the respective rights of landlord and tenant, the Dutch are wise enough to abstain from further interference, beyond seeing that the legal conditions are fulfilled. If a land-owner chooses to exact forced labour from his cottiers, and thereby to create discontent among them, the Dutch officials do not envenom this feeling by issuing injudicious proclamations of abstract rights for the cottiers, or of remonstrance with the land-owner. They take care that the land-owner complies with the law, by paying the highest agricultural wages for such forced labour, and they meet the peasant's complaint by saying that the land-owner is only exercising his right, in a manner of which he is sole judge, and that the cottiers must either submit or withdraw from the estate.”

## CHAPTER VIII.

### TRANSFER BY SALE AND MORTGAGE.

“ Land,” says MARSDEN, “ is so abundant in proportion to the population, that they (the Malays of Sumatra) scarcely consider it as the subject of right, any more than the elements of air and water : excepting so far as in speculation the prince lays claim to the whole. The ground, however, on which a man plants or builds, with the consent of his neighbours, becomes a species of nominal property, and is transferable ;\* ”

\* In Burma “ all owners exercise the right of sale, lease, gift and mortgage, though sale outright is very seldom made. There appears to be an objection to it, which may almost be called religious, irrespective of the rights of heirs, which cannot be alienated ; and when land is sold by deed, it is generally expressed that the object of the purchaser is to build a pagoda or other religious edifice thereon. This is supposed to justify the sale. Rice land is occasionally let from year to year on verbal agreement, the tenant agreeing to pay ten per cent. of the produce.” Sir ARTHUR PHAYRE, before the Society of Arts, May, 1881.

"but as it costs him nothing, beside his labour, it is only the produce which is esteemed of value, and the compensation he receives is for this alone. A temporary usufruct is accordingly all that they attend to, and the price, in case of sale, is generally ascertained by the cocoa-nut, durian, and other fruit-trees that have been planted on it; the buildings being for the most part, but little durable. Whilst any of these subsist, the descendants of the planter may claim the ground, though it has been for years abandoned. If they are cut down, he may recover damages; but if they have disappeared in the course of nature the land reverts to the public."\*

"In Celebes, in Bali, and in that ill-peopled portion of Java called the country of the Sundas, the cultivator is invested with a kind of proprietary right. By sufferance he can bequeath, alienate, or mortgage his little tenement."†

"Among them (the Sundanese), private property in the soil is generally established; the cultivator can transmit his possession to his children. Among them it can be sub-divided without any interference on the part of a superior; the possessor can sell his interest in it to others, and transfer it by gift or covenant. He pays to his Chief a certain proportion of the produce, in the same manner as the other inhabitants of Java; because in a country without trade or manufactures, labour or produce is the only shape in which he can contribute to support the necessary establishments of the community. So long as he advances this tribute, which is one-tenth or one-fifth of the gross produce, he has an independent right to the occupancy of his land and the enjoyment of the remainder." \* \* \*

"The situation, however, of the cultivator in the Sunda districts, who is a proprietor, is not much more eligible than that of the tenant of the Government: he may, it is true, alienate or transfer his lands, but while he retains them, he is liable to imposts almost as great as they can bear; and when he transfers them, he can therefore expect little for surrendering to another the privilege of reaping from his

\* *History of Sumatra*, 244.

† CRAWFORD—*Hist. Ind. Arch.*, III, 53.

"own soil, what is only the average recompense of labour expended on the estate of another."\*

In the first of the above extracts, MARSDEN, with his usual accuracy, describes the chief incidents of the land tenure of the Malays, as they exist among the people of the Peninsula as well as among those of Sumatra; and it is subsequently shewn that among the Sundanese in the west of Java—a people who in their customs and language bear a much nearer resemblance to the Malays than do the people of any other part of Java—those incidents which have relation to the alienation of land are almost identical with those which obtain among the Malays. I am inclined to think that the superior permanency of the tenure of the Sundanese, when compared with that of the Javanese, is to be accounted for by a Malay origin, and that it is unnecessary to argue, with RAFFLES, that it is a mere survival in a remote district of a more liberal system, which once prevailed generally in the island, but which was destroyed by the rapacity of Muhammadan sovereigns. Malays, too, have had for centuries Muhammadan Rajas, not less given to encroachment upon the rights of individuals than those of Java; yet the Malay peasant has retained his proprietary right, and I believe that, both in Malay countries and in Sunda, this has been due to a national feeling or instinct on this subject, not to be found among the Javanese, who, under native rule, were serfs without proprietary interest in the land which they cultivated.

The power of alienation is one of the most important privileges connected with land that a land-holder can exercise, but it is only the result of an advanced and liberal recognition on the part of the governing power, of the rights of the subject. It must not be forgotten that, even in England, it was not until the Statute of *Quia emptores* was passed, in the reign of EDWARD I, that tenants in fee simple obtained the right of alienating their lands at their pleasure, and that the right of devising lands by will only dates from the reign of HENRY VIII.†

\* RAFFLES—*History of Java*, I, 140.

† "We are too apt to forget that property in land as a transferable, marketable commodity, absolutely owned and passing from hand to hand like any chattel, is not an ancient institution, but a modern development reached only in a few very advanced countries. In the greater part of the world,



It is not to be expected that among the Malays the system of alienation, or the effect of a transfer, should quite correspond with any European system; and it is necessary to be cautious in supposing that when land in a Malay State is said to have been bought or sold, the transaction has been similar to the purchase or sale of land in British territory, either in the mode in which it has been conducted, or in its practical operation. CRAWFORD, it will have been noticed, says that the Sundanese cultivator is allowed to alienate his land "by sufferance;" and MARSDEN points out that the usufruct is all that a Malay has and all that he can dispose of.

When Captain Low, in describing land tenure in Kedah, says that land granted by the Raja "could not be alienated" \* it must not be supposed that the right of occupancy could not in general be the subject of a bargain there. Captain Low quotes extracts from the *Undang-Undang Kedah* (Laws of Kedah) in which occur the two following sections:—

"When a garden is to be sold, the trees are to be estimated at  $\frac{1}{2}$  of a dollar each and the amount will be the price of the land."

"What the Raja has given no one can take away, nor can any one sell land so given *without the Raja's concurrence*." †

The first of these rules exactly coincides with what MARSDEN describes, as regards the interest in the land which passes by sale in Sumatra, and with RAFFLES' estimate of what the Sundanese peasant has a right to expect on the surrender of his

"the right of cultivating particular portions of the earth is rather a privilege than a property—a privilege first of the whole people, then of a particular tribe or a particular village community, and finally of particular individual of the community." Sir GEORGE CAMPBELL on *Indian Land Tenures* (Cobden Club Papers).

\* See *supra*, p. 79.

† "Powerful as the *Zamindār* became in managing the land, in grasping and in ousting, he had no power (in Bengal before 1793) of alienating his estate; he could not raise money on it by mortgage, nor sell the whole or any part of it. This clearly appears from a proclamation issued on 1st August, 1786; the illegal practice of 'alienating revenue lands' is complained of; 'the gentlemen appointed to superintend' the various districts are invited zealously to prevent the 'commission of the offence;' and the *Zamindār*, *Chaudhārī*, *Taluqdār*, or other land-holder who disobeys, is threatened with dispossession from his lands." *Land Revenue and Land Tenures of India*.—BADEN-POWELL, p. 221.

proprietary right to a transferee. It may be clearly laid down that the Malay cultivator can transfer only the interest in the land which he himself possesses; that that interest, as already shewn, is merely a permanent and inheritable right of occupation, conditional on the continuous occupation of the land on the payment of tithes and taxes, and on the rendering of certain customary services; and that the price to be paid has no reference to the value of the land itself (for, in a primitive state of society, that has little intrinsic value), but is calculated, if garden land, by estimating the value of the fruit-trees, or, if *padi* land, by assessing at a reasonable sum the probable value of the labour bestowed by the first cultivator in clearing the forest and bringing the field into cultivation.

I have had opportunities of observing the Malay customs relating to the sale and mortgage of land in operation in purely native districts, having been deputed in 1874 to take over the territory on the left bank of the Krian river, then recently ceded by Perak to the British Government, and having since then served for some years as Assistant Resident in the Native State of Perak. I am, therefore, able to speak with some confidence upon the laws and customs which have come under my personal observation in actual practice.

The technical term used in Perak for the transfer of land by sale is *pulang bēlanja* (return of expenses), which sufficiently indicates that the money paid is not a price set upon the land itself, but the recoupment of the outlay incurred by the vendor in bringing it into cultivation. The new proprietor, in fact, does not buy the land; he simply buys out the occupier by compensating him for his labour, that being the factor which originally created the tenancy, and thus obtains the right to stand in his place. It is manifest that he will not pay a long price for a mere right of occupancy weighted by the incidents and liabilities above described; in Krian, in 1874, it was difficult to get ten dollars an *orlong* for excellent *padi* land by *pulang bēlanja*, but when security of tenure and the full right of alienation of the soil were introduced in the district by the British Government, it became possible to sell the same land for \$60 or \$70 an *orlong*.

So in the case of land on which fruit-trees are growing.



Not long after the Pêrak war it became necessary to acquire the piece of land at Kuala Kangsa, in Perak, on which the British Residency now stands. The bargain was effected in strict accordance with Malay law, and the sum which was paid was calculated as the value of the fruit-trees and houses standing on the land. It was clearly understood on both sides that the soil was vested in the State, and that all that the proprietor could dispose of was the proprietary right; the transaction was strictly one of *pulang bēlanja*. Speaking of this purchase to Raja Muda YUSUF at Sayong soon afterwards, I was asked by him in a pointed manner whether the late proprietor had sold me *the land*; the explanation that the proprietor had merely been compensated for her interest in the land, namely, her trees and houses, quite satisfied him and others that Malay custom had been observed, and that the rights of the Raja or State had not been invaded by an undue claim, on the part of a subject, to the soil. This principle has always been recognised in all sales of land in Malay districts in Perak which have come under my notice. But the Malay cultivator is always ready to claim from British officers, whom he may think likely to be ignorant of the real conditions of native land tenure, a larger interest than Malay law gives him, in fact, as large an interest as can be conceded. The official who hears the words "sell" (*jual*) and "buy" (*bēli*) used in connection with the transfer of land under native tenure, is apt to conclude that a title to the soil has been passed by the transaction, and he very possibly recognises, or allows to be recognised in a general way, this view of the matter, and so people get to believe, or are allowed to assert, that their position in respect to the State is something quite different from what it really is. This, though it may cause embarrassment in administering the land-revenue of a district, cannot, of course, affect the legal status of the cultivator, for ignorant administration of the law does not alter the law itself. Nothing can be more certain than the fact that no subject in a Malay State can lawfully claim to hold any property in land approaching our freehold or fee simple tenure.

As the Malay *pulang bēlanja* differs widely from our idea of a sale of land, so the *jual janji* (conditional sale), the only



form of hypothecation of land known to Malay law, is, in its principal incidents, quite unlike our mortgage of real property.\*

The Malay who raises money on his holding by the transaction called *jual janji*, sells his proprietary right for a sum then and there advanced to him, and surrenders the land to the vendee, coupling, however, the transfer with the condition that if, at any time, or within a certain time, he shall repay to the vendee the sum so advanced, he (the vendor) shall be entitled to take back his land. This transaction differs from our mortgage in the facts:—(1) that no property in the soil passes, but merely the proprietary right; (2) that possession is actually given to the person who advances the money.

It frequently happens that the conditional vendor (the debtor) wishes to retain possession of the land during the period of his indebtedness, and, if so, this is arranged by his becoming the tenant of the conditional vendee (the creditor). The rent in money or kind which he pays, or which some other tenant pays if the land is not let to the conditional vendor, or the profit which the conditional vendee derives from cultivating the land himself if he does not let it, takes the place of interest, which is not charged, usury being condemned by Muhammadan law.

If a term is mentioned within which the money must be repaid, and the condition of repayment is not fulfilled within the appointed period, the sale becomes absolute (*putus*) and the vendee takes the full rights of proprietorship. But even

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\* In China, "a mortgagee must actually enter into possession of the property and make himself personally responsible for the payment of the taxes, before his mortgage is valid: unless explicitly stated, the land can be re-deemed at any time within thirty years on payment of the original sum. Secs. 90 to 100 of the Code contain the laws relating to this subject, some of which bear a resemblance to those established among the Hebrews and intended to secure a similar object of retaining the land in the same class or tribe."—*The Middle Kingdom*, WILLIAMS, II, 100.

"Land under Burman rule was never sold in the usual acceptance of the term. It was frequently conveyed for a price from one person to another, and though the transaction was styled a sale, and not a mortgage, it was fully understood that the vendor retained a right to repurchase the land at any time he liked, and that the emptor could not re-sell the land without the consent of the original vendor."—*British Burma Gazetteer*, Vol. I, p. 438

then the payment of the money at some later time would, in most cases, be sufficient to enable the conditional vendor to regain his land from a stranger under purely native rule. If no term is fixed, the money may be paid at any time, but until it is paid, the conditional vendee is entitled to retain possession of the land and to cultivate it, or let it, at his pleasure. A short document is generally drawn up in evidence of the transaction, but these are often so loosely or informally worded that the proof of the existence of the condition rests principally upon the good faith of the parties. Sometimes there is no written agreement at all.

Transactions of this nature necessarily led to the investigations of many disputed claims when the rights of the native land-holders in Krian were being settled (see *supra*, p. 121). The rise in the value of land occasioned by the establishment of British rule resulted in a general rush for possession, men who had long since sold their fields by *pulang bēlanja* coming forward to declare that the sale was merely conditional, while in other instances conditional vendees in possession were equally ready to declare that the transaction which gave them their right was *jual putus*, an absolute sale, not *jual janji*, a conditional one.

The native laws contain some curious provisions on the subject of hypothecation, a specimen of which relating to real property may be consulted in the Appendix, p. xv. In all, the peculiar principle of the Malay mortgage, namely, the handing over to the creditor of the property on which the money is advanced, is fully recognised.

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## CHAPTER VIII.

### INHERITANCE.

Among the Malays, the distribution of the property of deceased persons is governed either by Muhammadan law, or by national custom, or partly by one and partly by the other,

*e.g.*, the real property by customary law and the personal property by Muhammadan law.

There are Malay treatises on the Muhammadan law of inheritance (*faraiz* \*), in accordance with the rules of which it is common to apportion the estate of an intestate. But there are reasons which often make it clear to the Malay mind that land is a species of property, the transmission of which should be in accordance with the national customary law (*hukum adat*) rather than with that of the Koran (*hukum shar'a*). For instance, the wife of a Malay cultivator will generally share in the toil of cultivation; indeed the planting and reaping of paddy is performed almost entirely by women, although the ploughing and harrowing fall to the lot of the men. In respect, therefore, of the crop, which is harvested as the result of these joint labours, the husband and wife are co-partners (*sharikat*) and this is often the case with regard to the land itself. Under such circumstances, in case of the death of the husband, it would be manifestly unjust to distribute the joint property as his estate under Muhammadan law. The joint property must be equally divided, and the share of the wife having been allotted to her, the share of the deceased husband may, if desired, be distributed in accordance with the Muhammadan law of inheritance. This is only the rightful due of the wife, who, properly speaking, is entitled to be maintained by her husband in a manner befitting his station in life without performing any labour.

I think that it will be generally found that, in the Malay States, the property of the trading class—goods, merchandise, shops, ships, &c.—are distributed according to Muhammadan law, while the agricultural class cling with tenacity to their old customs, and insist that their lands at least, and often the whole of their property, shall descend in accordance with the old Malay law which has come down to them from their forefathers.

This customary law varies very much according to locality, individual States having often regulations peculiar to them alone.

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\* فرائض, plural of فريضة, from فرض to cut. (Arabic.)



CRAWFURD mentions the subject very briefly:—"Where there is a right of private property in land, or at least the usufruct of it, there is generally a community of goods among the members of a family. It is held in the name of the father or elder male of the family, and hence, by the customs of the greater number of the tribes, the father, or nearest of kin, is answerable for the debts of all the members of a family. I can nowhere discover in any of the collections of native laws which have fallen into my hands, that the right of devising property by will had any existence among the tribes of the Indian Islands."\*

This recognition of a superior right in the eldest male of a family and the tendency of the Malays to confine the right of succession to land to the tribe to which the deceased owner belonged, is found in the law of the Chinese also: "The paternal estate and the houses upon it descend to the eldest son, but his brothers can remain upon it with their families, and devise their portion *in perpetuo* to their children, or an amicable composition can be made; daughters never inherit, nor can an adopted son of another clan succeed."†

MARSDEN, writing of the law of inheritance among the people of Pasummah in Sumatra, says:—

"If a person dies having children, these inherit his effects in equal portions and become answerable for the debts of the deceased. If any of his brothers survive, they may be permitted to share with their nephews, but rather as a matter of courtesy than right and only when the effects of the deceased devolved to him from his father or grandfather. If he was a *man of rank*, it is common for the son who succeeds him in title to have a larger share. This succession is not confined to the eldest born, but depends much on *private agreement in the family*. If the deceased person leaves no kindred behind him, the tribe to which he belonged shall inherit his effects and be answerable for his debts."‡

\* CRAWFURD—*Hist. Ind. Arch.*, III, 98.

† WILLIAMS—*The Middle Kingdom*, II, 160.

‡ *Hist. of Sumatra*, p. 230, (3rd Ed.).

According to the Menangkabau law of inheritance, the nephew on the sister's side becomes heir to his uncle's property to the exclusion of the son of the latter. The tradition which accounts for this singular regulation is to be found in NEWBOLD's work on the Straits of Malacca, vol. II, p. 221. A similar custom prevails in the Eastern Province of Ceylon and in parts of India, and there is a Sinhalese legend, not unlike the Malay one, explanatory of its origin.\* This custom is still observed in the district of Naning in the interior of Malacca, and in Rambau, Sungei Ujong and the Negri Sembilan.

The Perak custom differs from this. In that State the lands and houses of the deceased descend to his daughters equally, while the sons divide the personal property. The latter are supposed to be able to create landed estates for themselves, by clearing and planting land which they may select, or, at all events, to obtain the use of land by marrying women who may have inherited it.

However, the more active of the Muhammadan priests and mosque officials, especially if they be foreigners and not Perak Malays, endeavour, as far as they can, to get the Muhammadan law of inheritance adopted, to the exclusion of the local custom. The older men are more conservative. From information supplied by an old Imam up the country, I learn that the principle of distribution practised in his district is as follows:—

“If a man dies without children, leaving a widow, his property is divided between her and the *waris* of the deceased.  
 “If he leaves a wife and children, the property is, in the first instance, divided into two equal shares, one of which goes to the *waris* of the deceased and the other is again sub-divided into four parts, one of which (one-eighth of the whole) goes to the widow and the other three (three-eighths) are divided among the children.”

“If there are children of both sexes, the three-eighths above-mentioned are divided into four portions, of which three go

\* TENNENT's *Ceylon*, II, 458.

"to the son or sons, and the remaining one to the daughter or daughters."

It will be apparent that there is very little genuine Muhammadan law in all this. Under that system, the widow does not get a half under any circumstances. It is not clear who are the *waris*, or heirs, who take one-half of an estate to the exclusion of the widow and children. Perhaps it is meant that one-half is set apart in the first place to meet funeral expenses and the claims of persons entitled to share under Muhammadan law, among whom the children would be included. The same authority has supplied me with the following note on the customary law of inheritance practised in parts of Perak:—

"Upon the death of a man possessed of property, his plantations, houses and *padi*-fields go to his daughters, while his other property, such as cattle, buffaloes, goats, elephants, &c., are divided into four shares: three of these go to the sons and the fourth is devoted to the cost of the funeral feasts. If there is no land or house, the daughters share in the personal property equally with the sons."

"If a woman who has inherited land or house property marries and then dies without leaving a child, the property goes to her *waris* and not to her husband. If she leaves issue, the inheritance goes to the child or children."

"Property which has been acquired by the joint earnings of the husband and wife must, upon the death of either of them, be divided. The funeral expenses must be deducted before division. The remainder must be divided equally in two shares, one of which goes to the survivor and the other to the children or *waris* of the deceased."

"The shares of infant children are held in trust for them by the *waris* of a deceased parent, until they come of age."

The descent of landed property in Perak to the female issue and its restitution to the family if an heiress dies childless, illustrate in a striking manner the tribal instinct of the Malays and the tendency to keep property in a particular family, group or tribe.

Even the wild tribes of the Peninsula have their rules of inheritance. FAVRE, writing of the Jakuns, says: "After the



"death of parents the whole of their property will be divided amongst all the children in equal parts." \*

In Siam, according to Colonel Low, † "the property of an intestate person, should he leave no legal heirs, escheats to the King, who generally contrives to get a portion of the estate of every person deceased. Wills are written or made verbally, in the presence of competent witnesses; and may not be confounded with alienation by gift. Real and personal property may be willed and gifted away to any one, and, as hereditaments, descend to, and are without distinction divided amongst, the heirs at law. The laws of inheritance are considered as applying chiefly to heads of families. Under this view, the property of a man deceased is divided into three portions. One goes to the parents and grand parents, one to the widow, and the third to the children and other relations on the man's side according to priority. But should the man not have cohabited so long as three years with his wife, she will only receive one-third of a portion or part."

"The distribution of the property takes effect after the solemnization of the obsequies; and should a claimant, having the power and opportunity so to do, neglect to put in his claim previous to the termination of the obsequies, he forfeits his right."

"A person claiming inheritance must personally appear; substitutes being inadmissible. Heirs to property must assist at and bear their share of the charge for obsequies, exceptions being made for those who cannot, from the nature of circumstances, be present."

"Before property is divided, the debts of the deceased are to be punctually paid, and competent witnesses must be present at the division. It does not appear that any distinction is drawn betwixt property of which a female may be possessed, and that left by a man: both are divided on similar principles. The eldest child, whether male or female, gets the largest share. Should the individual have no parents,

\* *Journ. Ind. Arch.*, II, 269.

† *Id.*, I, 344.

"grandparents or great-grandparents living, then the portion, or one-third of the real and personal property which such persons would have otherwise taken is divided equally and added to the two remaining portions, the form of first separating the estate into three parts being always adhered to. The same principle regulates the division where there are no claimants to either of the other two shares."

With this description, and with the customs of the Malays as to succession, it is interesting to compare the laws of another Indo-Chinese kingdom—Cambodia. I take the following account from a recent French work :—\*

"Property in land does not exist in Cambodia, for, as is well known, the State is the absolute proprietor of the soil. Nevertheless, the enjoyment of lands is left to those who clear them and employ them for some specific cultivation, rice in particular. It happens also, sometimes, that the first occupiers are dispossessed without a word of warning, without the excuse of public interest and simply in order that some one may help himself to a field quite fit for cultivation."

"The fortune of a Cambodian is composed of moveable and immoveable property, land excepted. Generally speaking, even the richest have not much money, but they own boats, elephants, horses, cattle, buffaloes, which they hire out; they have sometimes a large number of slaves whom they employ at home either on the products which they cultivate or in all kinds of commercial and industrial undertakings. Money is lent out at high rates of interest, but it is liable to catastrophes."

"The goods of a Cambodian who dies a widower and without children, go all to the State, that is to the King. If he leaves daughters only, the Government takes half of the property and divides the other half among them. If they are of tender age, the goods are deposited with their grandfather who becomes their guardian."

"When the Government is a creditor of the deceased, the King causes the whole of the debt to be exacted first of all

\* MOURA—*Le Royaume de Cambodge*, I. 347.

“ from the assets, and the balance, if any, is divided among the heirs.”

“ When the head of a family dies leaving several wives and several children, the child or children by whom he has been more exclusively nursed during his illness share the fortune according to the rank of their mother. For this purpose, the property is divided into seven parts; out of these, the son of the third wife has one, that of the second wife two, and that of the first, four. If these ladies have several children, the distribution is made, all the same, according to the proportion just mentioned. Children who are absent at the time of the sickness and death of their father lose a portion of their rights to the inheritance.”

“ If there are no children, the first wife keeps all the goods and the family remains united. Were the second and third wife to wish to leave the house before the conclusion of the mourning, that is to say, within three years, they would have the right to do so, but on the condition of renouncing their share of the inheritance. After the three years, if the widows separate, the property is divided among them according to the rule laid down for their children, when they have any, that is to say, the first has four shares, the second, two and the third, one.”

“ The widows of the same husband may marry again after three years of mourning; the second and third have not got to pay anything to the State for this, but the first wife, if she marry again and be without children by her first husband, must first surrender half of her fortune for the benefit of the royal treasury. If she does not marry again the Government takes the whole at her death.”

“ An adopted son renounces the right of inheriting from his real parents and cannot be sued for debts which they may have contracted in their lifetime. If the head of a family, after having adopted a child, becomes himself the father of a legitimate child, the adopted son does not lose all hope of inheriting, for the law gives him equal rights with the children of the full blood.”

“ Children, who, at the time of the death of their father, are in the special service of the King, have a right to three and a half shares of the inheritance.”



"In case a husband, on account of the barrenness of his first wife, marries another who bears him a son, this latter is the sole heir of his father and he provides, after the death of the latter, for the support of the first widow and his own mother."

"The law of the Hindus sanctions similarly the right of the eldest son to the greater part of the patrimony of the father and mother. 'The eldest of the family,' says the law, 'if he be virtuous, may take possession of the whole of his patrimony of the father and mother, and the other brothers must live under his guardianship as they live under that of their father.'"

"Generally, in India, distribution used to be made in the following way: the eldest had a double share, the second a share and a half, and the other brothers a single share respectively. The brothers gave to their sisters by the same mother a quarter of their shares to help them to establish themselves."

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## CHAPTER IX.

### NATIVE TENURE UNDER EUROPEAN RULE. INDIA, BURMA, JAVA, CEYLON.

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#### INDIA.

A wholesale modification of the systems of land tenure of ancient and highly civilised communities in British India by the introduction of English law would obviously have been unwise. It has always been the object of British Administrators in that country to recognise native laws and customs relating to the tenure of land, and, in elaborating Revenue systems, to secure that the regulations laid down shall give due effect to every class of interest in land known to native laws. It has been gradually ascertained in the various pro-

vinces what are the different degrees of right of occupants and proprietors and each interest has received definition in the Land Acts passed from time to time for particular provinces, divisions or districts. In such Acts, the terminology used in describing tenures, classes of proprietors, and occupants, documents evidencing title, and rents and other payments, is largely borrowed from the native languages. The use of terms which have a technical meaning in English law is thus avoided.

Speaking generally, the *ra'iyat* is the owner of his holding, subject to the payment of the assessed land revenue. No documentary evidence of title is necessary, though in some provinces he holds a *patta*, or official statement of the facts of his holding or assessment. His rights are alienable and heritable, but all transfers have to be registered.

Revenue systems vary in different parts of India; there are practically two. The first contemplates settlement with a middleman; and the second, dealing with the individual cultivator direct—( the *ra'iyat-wári* system ). The Government may, in point of fact, either deal with a whole village at once through representative headmen, or may make a settlement of each individual holding.

In the latter case the settlement of a district is based upon a survey, the soil of every field is classified with a view to ascertaining the proper rate of assessment to be imposed, and eventually settlement records are made up, which include a register shewing the name of the occupant of every surveyed allotment.

In such a system, there is no place for English documents of title, and the tenure is none the less certain and secure because it is not supported by parchment and sealing-wax. The *ra'iyat's* name is down in the register of the village to which he belongs, and the extent of his land and the annual assessment which he has to pay are there recorded. The village records and the evidence of the headmen and villagers are at hand to support him if his right of occupancy is impugned.

"In Bombay (just as in Madras) the occupant holds on the simple terms of paying the revenue; if he admits that he is ( or is proved by a decree of a Court to be ) holding

"on behalf of some one else, as a tenant, or in an inferior position, then the 'superior holder's' name is entered in the register, not his : he becomes the 'inferior holder,' and it is the superior who is entered in the register as the 'occupant' responsible for the assessed sum. Any one who is recorded as the responsible holder can simply resign (if he does not like to pay the assessment) any field in his holding. The assessment is fixed for a period of thirty years, so that a man who elects to hold continuously, knows for certain that during that long period, *all* the profit he can make will go to him."

"At the beginning of each year, he can signify to the *mámlatdár* (or local revenue officer of a *taluk* sub-division) what fields he wishes to hold, and what he wishes to give up ; as long as he does this in proper time, he is free to do as he pleases. If he relinquishes, the fields are available for any one else ; if no one applies for them, they are usually auctioned as fallow (for the right of grazing) for the year, and so on, till some one offers to take them up for cultivation. Nothing whatever is said in the Revenue Code about the person in possession (on his own account) being 'owner' in the western sense. He is simply called the 'occupant,' and the Code says what he can do and what he cannot. The occupant may do anything he pleases to *improve* the land, but may not, without permission, do anything which diverts the holding from agricultural purposes. He has no right to mines or minerals."

"These are the facts of the tenure ; you may theorise on them as you please ; you may say this amounts to proprietorship, or this is a *dominium minus plenum*, or anything else."

"The question of tenancy is just as simply dealt with. I have stated that, if it appears that the occupant is in possession in behalf of some one else, that some one else is recorded as the 'superior holder,' and he becomes the 'inferior holder.'"

"What sort of 'inferior'—whether a tenant or on some other terms—is a simple question of fact and of the agreement or the custom by which he holds."



"If an occupant dies, one (the eldest or responsible) heir must be entered as the succeeding occupant who has to pay the revenue, for there can only be one registered revenue-payer for each field with a separate survey number, though, of course, there may be several sharers (joint heirs of the deceased owner, for instance) in a number. Which of them is so entered, depends, of course, on consent, or on the result of a Court decree, if there is a dispute."

"Sharers can always get their shares partitioned and assessed separately, as long as there is no dispute as to what the shares are."\*

The advantages enjoyed by the occupant of land under the survey settlement are:—

1st.—Fixity of tenure conditional on the due payment of the Government demand.

2ndly.—His occupation is heritable and transferable by gift, sale, or mortgage, without other restriction than the requirement to give notice to the authorities.

3rdly.—His assessment is fixed, but subject to revision after periods of thirty years. The right of occupancy is not affected by the expiration of a term of settlement, being conditional solely on the payment of the assessment imposed.

4thly.—He is at liberty to resign his entire occupancy, or any recognised share or part of it defined by the survey in any year, provided notice be given by a fixed date. If waste land be available, he may enlarge his holding at pleasure on application to the district officials.

5thly.—He may sub-let his lands, and Government will assist him, under certain limitations, in recovering rents from his tenants.

6thly.—His holding cannot be encroached on by his neighbour, every sub-division of it being clearly defined by boundary marks, and susceptible of immediate identification by means of the village maps and registers. Further, the fact of his possession of any field or sub-division of it can be traced without difficulty in the village records year by year up

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\* BADEN-POWELL.—*Land Revenue and Land Tenure in India*, 136-8.

to the date of the introduction of the first survey settlement. Thus the chances of dispute and litigation are entirely removed, or reduced to a minimum. Subject, then, to the part of the Government assessment, the occupant of land under the survey tenure may be said to enjoy every right of property that he can desire, with the advantage of possessing a title the most simple and complete that can be imagined.\*

### BRITISH BURMA.

The rights of the land-holder, subject to the revenue demands of Government, have been just as carefully guarded in British Burma. The Land Act of that province (Act II of 1876) is founded upon earlier local regulations, which were themselves an epitome, more or less, of the laws and customs of the Burmese as to tenure of land. The land-holder in Burma has, like the *ra'iyat* in Malacca, a proprietary right, but in the case of the former, this right is inchoate until there have been twelve years' continuous possession; whereas in the case of the Malay mere appropriation and possession create the right at once, provided that clearing and cultivation are undertaken.

In British Burma, "if a person (not holding under a grant or order of Government which itself determines the extent of right) has continuously held possession of any culturable land for twelve years, and has continuously paid the revenue due thereon, or held it exempt on express grant, he is allowed to have acquired a permanent heritable and transferable title. It will not, however, do for a man to be able to assert former or ancient possession if that possession came to an end twelve years before the Act came into force (1st February, 1879). Possession, on the other hand, is not broken by a succession or transfer. If *A* has held for seven years, and then sells to *B*, who has held for five, *B* can put in a twelve years' possession. So if *B* has inherited from *A*. In the same way as regards the condition of paying the revenue. The payment will hold good if it has been made by a tenant

\* *Bombay Administration Report*, 1882-3, p. 32.

"or other person holding under the person in possession. The land-holder's right is not *called* proprietary, because it is restricted not only by the duty of paying revenue, taxes, and cesses, which is a restriction on all property in land in India, but also by the fact that all mines and mineral products and buried treasure are reserved to Government, as also the right to work or search for those products on paying compensation for the surface damage."

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"Any 'land-holder' can obtain an authoritative declaration that he is such, by applying to have his right recorded on a register provided for the purpose, and getting a certificate of the record. There are, of course, provisions in the Act regarding the cancelment and calling in question of such record." \*

## J A V A .

It has already been stated that, under native rule, the Javanese were mere serfs, without proprietary interest in the land which they cultivated. Under Dutch rule, prior to the conquest of Java by the English in 1811, no proprietary tenure was introduced, and the native system remained unmodified if the following description given by RAFFLES is a correct one :—

"The Dutch Company, actuated solely by the spirit of gain, and viewing their Javan subjects with less regard or consideration than a West Indian planter formerly viewed the gang upon his estate, because the latter had paid the purchase money of human property which the other had not, employed all the pre-existing machinery of despotism, to squeeze from the people their utmost mite of contribution, the last dregs of their labour, and thus aggravated the evils of a capricious and semi-barbarous government by working it with all the practised ingenuity of politicians, and all the monopolising selfishness of traders." †

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\* BADEN-POWELL—*Land Revenue and Land Tenure in India*, 700-702.

† *History of Java*, I, 168, (2nd edition).



Security of tenure and protection from unjust exactions are the desiderata indicated in the eloquent passage which follows, written with all the burning indignation with which RAFFLES avowed the tyranny and rapacity of the Dutch Colonial Officials of those days inspired him :—\*

"Can it, therefore, be a subject of surprise, that the arts of agriculture and the improvement of society have made no greater advances in Java? Need it excite wonder that the implements of husbandry are simple; that the cultivation is unskilful and inartificial; that the state of the roads, where European convenience is not consulted, is bad; that the natural advantages of the country are neglected; that so little enterprise is displayed or capital employed; that the peasant's cottage is mean, and that so little wealth and knowledge are among the agricultural population; when it is considered that the occupant of land enjoys no security for reaping the fruits of his industry; when his possession is liable to be taken away from him every season, or to suffer each an enhancement of rent as will drive him from it; when such a small quantity of land only is allowed him as will yield him bare subsistence, and every ear of grain that can be spared from the supply of his immediate wants, is extorted from him in the shape of tribute; when his personal services are required unpaid for, in the train of luxury or in the culture of articles of monopoly; and when in addition to all these discouragements, he is subject to other heavy imposts and impolitic restraints? No man will exert himself, when acting for another, with so much zeal as when stimulated by his own immediate interest; and under a system of government, where everything but the bare means of subsistence is liable to be seized, nothing but the bare means of subsistence will be sought to be attained." †

\* "It is but right, however, to say that the Dutch, while admitting their old Colonial rule to have been most objectionable in many ways, deny the systematic atrocities imputed to them by RAFFLES and CRAWFORD, both of whom, the Dutch say, distorted the facts and working of their old Colonial Government, which was only known to these authors by hearsay." MONEY'S *Java*, I, 57, citing TEMMINCK'S *Coup d'œil général sur les Possessions Néerlandaises dans l'Inde Archipelagique*, I, 13.

† RAFFLES—*Hist. of Java*, II.

To transmute the serf into a proprietor, and to give him immunity from forced labour and other exactions, was the task which RAFFLES set himself. To use his own words: "The foundation of the amended system was, 1st—The entire abolition of forced deliveries at inadequate rates, and of all feudal services, with the establishment of a perfect freedom in cultivation and trade; 2nd—The assumption, on the part of Government, of the immediate superintendence of the lands with the collection of the resources and rents thereof; 3rd—The renting out of the lands so assumed to the actual occupants, in large or small estates, according to local circumstances, on leases for a moderate term. In the course of the following years (1814 and 1815) these measures were carried into execution in most of the districts under our Government, with a view to the eventual establishment of a perpetual settlement, on the principle of the *ryotwar* or as it has been termed in Java, the *tiang-álit* system."

\* \* \* \* \*

"In the first settlement, leases were only granted for a year, or, at the utmost, three years, and were given to intermediate renters; but in the more detailed settlement of 1814, after sufficient information had been collected on the state of the country, Government determined to act directly with the individual cultivator and to lay the foundation of a permanent system. By this latter period, the experiments had been tried to a certain extent, and had succeeded beyond the most sanguine expectation. Difficulties met us in the way, but they were by no means insurmountable; there were at first imperfections in the system, but they did not affect its principle, and were easily removed. By the zeal, the ability, and industry of the various officers entrusted with the execution of the duty, whatever was practicable in furtherance of the object in which they felt deeply interested, was accomplished. In the course of the years 1814 and 1815, the new system was introduced into Bantam, Cheribon and the eastern districts, over a population of a million and a half of cultivators, not only without disturbance and opposition, but to the satisfaction of all classes of the natives, and to the manifest increase of the public revenue derivable from land."

RAFFLES' system was the *ra'iyat-i-dari* system of Bengal; a proprietary right was accorded to the cultivator, and a temporary settlement was arrived at with him as to the amount of assessment payable by him in lieu of the miscellaneous liabilities of former times. The assessment was payable in money or kind (grain). It was intended that this should be a stepping-stone to a permanent settlement, when experience should have shewn the justice or otherwise of the scale first determined upon. This was:—

For *sawah* lands (rice-fields).

- 1st quality of soil, one-half of the estimated produce.
- 2nd quality of soil, two-fifths of the estimated produce.
- 3rd quality of soil, one-third of the estimated produce.

For *tegal* lands (maize, &c.).

- 1st quality of soil, two-fifths of the estimated produce.
- 2nd quality of soil, one-third of the estimated produce.
- 3rd quality of soil, one-fourth of the estimated produce.

Chiefs and headmen of villages were continued in office as Collectors of Revenue. Individual rights were recorded in a document, kept for inspection in every village office, in which the name of every land-holder in the village and the amount of his assessment were to be found.

About the year 1818, two years after the restoration of Java to the Dutch, RAFFLES' experiment was abandoned as unsuccessful, and the Government of Netherlands India went back to the system of settlement with the village for the whole village lands. "The yearly allotment of lands was then left to be made as before, and the legal fiction of the "separate property of each village in certain specified fields "was abolished."

The present system of land-tenure in Java, which is founded on the native customary law, is thus explained by Mr. MONEY:—\*

"*Old Land Tenure and Rent under Native Rule.*—The old "idea under the Native rule was, that the land belonged to "the prince, the usufruct of it to the cultivator. The price of

\* MONEY'S *Java*, I, 76,



“the usufruct, or the rent, was one-fifth of the produce, and one-fifth of the peasant's labour, or one day's gratuitous labour in the Java week of five days. The Dutch, in reverting to the old system, logically carried out this idea, holding that they had conquered the prince and not the people, and therefore came into the prince's rights. They however, reduced the labour rent from one-fifth to one-seventh, substituting one day in the European week of seven days, for one day in the Java week of five days.”

“The different systems of land tenure in the island all derive from this idea.”

“*Landlord Property.*—Where the Dutch are masters by treaty and not by conquest, the produce rent and the labour rent are paid, not to the Dutch but to the Native Princes, as in the Preanger and in Soerakarta and Djokjokarta. In the rest of the island, where the Dutch are masters by conquest, the one-fifth of produce and one-seventh of labour belong to the Dutch Government, except on private estates, where the Government has *pro tanto* granted away its rights. There the one fifth and one-seventh are paid by the peasant to the European or Chinese landowner, and the landowner pays to Government three-fourths of one per cent. per annum on the total value of his estate, equal at most to one-fifth of the net yearly income.”

“*Peasant's Property.*—The peasant's property under the Native system to which the Dutch reverted, is of three kinds.

“1st. Village lands belonging jointly to the whole village community, to his share in which every householder has a right. These joint village lands are yearly partitioned and separately allotted to every head of family according to the size of his family, and according to their capacity to cultivate the land so allotted.”

“2nd. Lands formerly uncultivated, which belong exclusively to the peasant who brings them into cultivation. For these he pays the one-fifth and one-seventh after five years, but is exempt from all payment for them, and from all gratuitous labour whatever, during the first five years.”

“3rd. Lands which have descended from the first cultivator to his representatives.

"The first cultivator, however, and also his representatives, whether by purchase or descent, have, besides the land which is exclusively theirs, their share as householders in the village lands, so long as they choose to claim and cultivate such share, but no longer. Either the first cultivator or his descendants can sell any part of such their exclusive land, but only as a peasant holding to some other cultivator, and the purchaser stands in the seller's place, paying his one-fifth and one-seventh. When any holder of such exclusive land dies without heirs, his exclusive land reverts to the common lands of the village within whose boundaries it lies. In some districts, by custom, the first cultivator only holds the land exclusively rent and labour free for six years, when it reverts to the common lands of the village."

"Such were the old land tenures and land rent to which the Dutch reverted, with the modification of the old labour rent of one day in five being reduced to the lesser rate of one day in seven. The Java cottier would of course have preferred the reduction of the produce rent without the re-imposition of the labour rent; but, much as the Oriental peasant hates labour, he still more hates parting with money. The return to the old state of things was effected not only without disturbance, but, the Dutch say, without even any visible signs of dissatisfaction."

"*Present Java Land Tenure.*—This simple and well-defined system of land tenure has ever since obtained all through Java, except in the Native states of Soerakarta and Djokjokarta, districts on the Southern Coast of Java, which still maintain a kind of protected and controlled independence, like many of the Native states within our Indian territory. There the old one-fifth of produce in kind and one-fifth of labour are still received by the Native princes in the old manner, and applied generally to the old purposes."

"The system which the Dutch substituted for our Ryot-warree not only applies to Government lands and to the Preanger, but also to private estates. The landlord's claim for rent, long limited by customs, was in 1836 expressly limited by law to one-fifth of his tenant's produce, and to one day's gratuitous labour in seven. The produce rent on



" Government land is not expressly limited by law to one-fifth but is settled at that rate with the village chief for the whole village, and must be paid in money. The one-fifth of produce on private estates is generally taken by the landlords from each cottier in kind. The labour rent on crown lands is mostly employed on the roads and public works. On private estates the labour rent is generally applied by the landowner to the cultivation of such parts of his property as he keeps in his own hand. In other respects the produce and labour rents are paid to Government or to a private landlord as follows:—

" *Labour Rent.*—Every cottier, whether on Government land or on a private estate, gives his one day's gratuitous labour in every seven to his landlord, according to the roster kept by the elected village chief. As this gratuitous labour is a part of the rent for land yielding produce, it is not payable by the artisan, or by any one holding house property only. So also, as only one-seventh of labour is due by each family, the head of the family alone is borne on the roster, but, any competent grown member of the family, or other substitute, performs the labour for him. Although when the yearly appropriation of village lands takes place, a large family gets more than a small one, still only one-seventh of one man's labour is due by that family, however large. The result very generally is, that, in each village, the householders employ some few day labourers to do the gratuitous labour for the whole village, for which they receive a certain daily payment from the villagers. By constant work on the Government roads and irrigation embankments, or on the landowner's private farm, these men become good hands, the villagers get off their one-seventh of labour for a small payment, and thus every one is satisfied."

" *Produce Rent.*—When the rice crop is ripe, but before it is cut, it is assessed by agreement both as to quantity and value between the cottier tenant and the landlord. In case of agreement both as to quantity and value, the peasant is left to cut down and sell his crop, and has to pay the amount agreed on four months after harvest. If the landlord re-



"quires the one-fifth of produce to be paid in kind, the tenant must deliver it at the landlord's grange on the property as soon as reaped."

"If landlord and tenant cannot agree as to the number of *piculs* the different fields will yield per *bahu*, the rest of the villagers are called in, the crop is at once cut down, tied up in *geddings* or bundles of *padi* as big as can be held in the two arms, and put up in heaps of five *geddings* each. The landlord or his agent then takes one *gedding* from every heap. The villagers get a certain proportion of the *geddings* for cutting down and stacking the crop, which, makes it the tenant's interest to agree to a rather higher assessment in quantity, so as to be left to cut down his crop himself. The landlord is subject to the disadvantage, in thus having the crop cut down by the villagers, of having to carry away his own share, which also induces him not to insist on quite the highest valuation in quantity he thinks the can bear."

"If the landlord and tenant agree as to quantity, but cannot agree as to the market price, the peasant is left to reap his crop himself, and has to deliver to the landlord one-fifth of the stipulated quantity of *padi* in kind, for the safe delivery of which the village chief is also responsible."

"The value to be agreed on is the current market value of the neighbourhood in full harvest, and when consequently the price is lower than the average throughout the year. The cottier knows that if the landlord and he can agree as to value, he will have four months time to pay in. He knows that as soon as the harvest is all in, and the produce rent of the neighbourhood has either been sold on the spot or been sent away for export, produce will rise again to the usual price through the year in his locality. It is the tenant's interest, therefore, to agree to both the assessed quantity and value if not exorbitant, while the landlord's estimate is kept within bounds by the tenant's right to pay the actual one-fifth in kind."

"*Large European Landowners.*—Although, as previously mentioned, the English Government of Java found on inquiry that the Native chiefs did not even claim any proprie-

“ tary rights in the soil, yet in some few instances considerable tracts of crown land were bestowed by us on Natives as private estates. On the return of the Dutch all our grants and alienations of crown land were recognised, but from that time the Java crown lands have only been leased out, and never granted away. The few Natives, whom we thus made landed proprietors, then entered into the same condition as the old European and Chinese landed proprietors, and their estates became liable to sale for arrears of land tax or for mortgage debt. The reckless and extravagant habits of these Native landowners have gradually alienated most of their properties, and there are now not above half-a-dozen Natives, out of the Preanger and other Native states, who are still owners of land. There is no prohibition against any Native buying any private estate which is for sale, but the practice is discouraged by the Dutch Government.”

The culture-system, a description of which does not fall within the scope of this paper, has been founded upon and is in no way inconsistent with the native customary tenure.

## C E Y L O N .

The land-revenue system of Ceylon is based upon native custom, which, in this respect, resembles the practice, common to the Malays and other Indo-Chinese peoples, of levying a tenth or other proportionate share of the produce. A local Ordinance, passed in Ceylon in 1840, gave legislative sanction to a procedure devised for securing the due collection of the Government share of the crops of paddy and dry grain grown in the island. This tax was a well-recognised impost leviable by custom and continued by Government proclamations issued in the early years of British occupation.\*

The law of 1840, which is still in force, describes the duty leviable to be “ a tax of one-tenth or such other proportion of the crops of paddy and dry grain grown in and upon all lands now liable thereto, as by law, custom, or usage is at present levied or payable.”

\* Ordinance XIV of 1840, quoting in the preamble Proclamations of Sept. 3rd, 1801, and Nov. 21st, 1818.



The mode of collecting the tax was, in 1841, described as follows, by one who had held high office in Ceylon and whose unfavourable opinion of this system of collecting a land revenue was formed, therefore, after some experience:—

“When the crop is sufficiently advanced to enable an estimate to be formed of its possible produce, the Government Assessors proceed to calculate its probable value, and a return is made to the Government Agent of the amount leviable upon every field. The farm of the tax of each district is then sold by public auction; and, as the harvest approaches, the cultivator is obliged to give five days’ notice to the purchaser of his intention to cut; two days’ notice if he finds it necessary to postpone; if the crop be not threshed immediately, the renter is entitled to a further notice of the day fixed for that purpose; and for any omission or irregularity he has a remedy by suing for a penalty in the District Court.”

“It would be difficult to devise a system more pregnant with oppression, extortion, and demoralisation than the one here detailed. The cultivator is handed over helplessly to two successive sets of inquisitorial officers—the assessors and the renters; whose acts are so uncontrolled that abuses are inevitable, and the intercourse of the two parties is characterised by vigour and extortion on the one side, and cunning and subterfuges of every description on the other. Every artifice and disingenuous device is put in practice to deceive the headmen and assessors as to the extent and fertility of the land and the actual value of the crop; and they, in return, resort to the most inquisitorial and vexatious interference, either to protect the interest of the Government, or privately to further their own. Between these demoralising influences, the character and industry of the rural population are deteriorated and destroyed. The extension of cultivation by reclaiming a portion of waste land only exposes the harassed proprietor to fresh visits from the headmen, and a new valuation by the Government Assessor, and where annoyance is not the leading object, recourse is had to corruption, in order to keep down the valuation.”



" But no sooner has the cultivator got rid of the assessor than  
 " he falls into the hands of the renter, who, under the autho-  
 " rity with which the law invests him, finds himself possessed  
 " of unusual powers of vexation and annoyance. He may be  
 " designedly out of the way when the cultivator sends notice of  
 " his intention to cut; and if the latter, to save his harvest  
 " from perishing on the stalk, ventures to reap it in his ab-  
 " sence, the penalties of the law are instantly enforced against  
 " him. Under the pressure of this formidable control, the  
 " agricultural proprietor, rather than lose his time or his crop  
 " in dancing attendance on the renter, or submitting to the  
 " multiform annoyances of his subordinates, is driven to pur-  
 " chase forbearance by additional payments; and it is generally  
 " understood that the share of the tax which eventually reaches  
 " the Treasury does not form *one-half* of the amount which is  
 " thus extorted by oppressive devices from the helpless pro-  
 " prietors."

" The same process which is here described for the collection  
 " of the tax upon rice lands in the valleys is resorted to for  
 " realising that upon dry grain in the uplands and hills; and it  
 " is a striking confirmation of the discouragement to the exten-  
 " sion of agriculture, which is inseparable from a system so  
 " vexatious and so oppressive, that by a return of the produce  
 " of the paddi tax and that on dry grain for the years prior to  
 " 1846, during which the cultivation of every other description  
 " of produce had been making extensive advances, it was shewn  
 " that the production of corn had been for some time station-  
 " ary in Ceylon; and the increase has been very inconsiderable  
 " since."\*

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## CHAPTER X.

### LAND TENURE IN MALACCA UNDER EUROPEAN RULE.

British rule in Malacca dates from 1825, the year in which  
 the cession arranged by the treaty with the Netherlands of

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\* Sir EMEYSON TENNENT'S *Hist. of Ceylon*, II, 170, n.

1824 was carried into effect. It is true that from 1795 to 1818, Malacca had been held by the English, but this was more in the nature of a military occupation, which might come to an end at any time on the cessation of war, than permanent civil administration. As far as can be learned, the Government of Malacca between 1795 and 1818 went on very much as it had under the Dutch, save for the removal of restrictions on cultivation and trade and for the humane reforms of Lord Minto in the criminal procedure.\* At all events at first, documents dealing with rights in land were made out in the Dutch language for the signature of the English Governor.

Taking 1825 as the starting point, what was the land tenure of the Settlement as the British found it in that year? I reply unhesitatingly that it was the native tenure of the Malays, unchanged in any way either by Portuguese or Dutch rulers. † All the evidence supports this, the absence of any express land laws or regulations passed during the preceding period of European rule, the fact that such records as we have of the Dutch administration exhibit the government upholding the customary rules of native tenure, the fact that in their other eastern possessions the Dutch have consistently maintained the native tenure as they found it, and the fact that at the date of the final cession of Malacca a code of regulations was under the consideration of the Dutch Government, which is founded in all respects upon local custom and has nothing in common with any European system.

There were very good reasons why the tenure of Malacca should not have been interfered with. The Portuguese rule was the mere military occupation of a fortress, by which the command of the Straits, and thereby of the eastern trade, was

\* "Malacca was to have been restored to the Dutch at the peace of Amiens, in 1802; but war recommenced (May 1803) before the transfer was made, and the Dutch falling again under the gripe of France, it consequently remained in the hands of the British until 1818. The law of Holland continued to be administered, and the decrees of the courts of justice passed in the name of their High Mightinesses."—NEWBOLD, I, 126.

† "The Portuguese, while they held Malacca, and, after them, the Dutch, left the Malay customs, or *lex non scripta*, in force." See the judgment of Sir BENSON MAXWELL in *Sahrip v. Mitchell and ano.*, Appendix, p. xli.



maintained. They were frequently besieged, and the enemy was on more than one occasion up to their very gates. It would be absurd to suppose that any new land system was devised or introduced for the limited area covered by the fort and town in those troublous times. The Dutch drove out the Portuguese in 1640. At no time during their occupation did the Dutch open up the interior by means of roads: their forts at St. JOHN's hill and elsewhere shew that the suburbs were not always peaceful, and there is little reason to suppose that their direct rule extended far from the town of Malacca itself. The whole object of their establishment was trade, and, in the words of an English official who had studied the subject, "Malacca was considered a mere outpost of the Supreme Colonial Government in Java for securing Dutch supremacy and monopoly in the Straits. Not only was agriculture discouraged, but it was absolutely prevented. The cultivation of grain was forbidden as interfering with monopoly in Java, and other species of tropical cultivation were equally disallowed from the same cause."\* Among the sources of revenue of the Dutch Government before 1795 there is no mention of land revenue, and the absence of this item is sufficiently accounted for by the statement just quoted.

The Dutch did not introduce any land laws, or derive any public revenue from land, but they fully recognised individual rights in land, and supplied the means of proving title by written documents. These rights were, for the most part, rights acquired under the local native customs, and the manner in which they were transferred was quite in keeping with the native mode of thought. I have already quoted (*sup.*, p. 120) a passage from the Kedah laws in which it is laid down

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\* *Journ. Ind. Arch.*, II, 737; Id. X, 45.—"Though under the dominion of an European power for about 250 years, it remains, even to the foot of the lines of the town, as wild and uncultivated as if there had never been a settlement formed here, and except by the small river that passes between the fort and town, you cannot penetrate into the country in any direction above a few miles; nor is even this extent general, being confined to the roads that run along the seashore about two miles each way and one that goes inland (about four miles)."—Capt. LENNON's Journal, 1796—*Journ. Straits Branch R. A. S.*, No. 7, p. 62.



that the Raja's concurrence shall be necessary to validate a transfer made by a land-owner to another. This is the principle upon which the Dutch documents of title, still extant in Malacca, seem to have been issued. A purchaser or inheritor of land had to go before the Court of Justice and declare and prove the transaction by which he claimed possession of the land. Upon satisfactory proof being adduced, the Court confirmed the transfer or transmission and issued to him a document in the nature of a certificate of his right of possession, that is of his proprietary right under the local law. The greater part of the land in the town of Malacca is held in this manner, and it has been hastily assumed that the certificates of the Dutch Court of Justice have superseded earlier grants issued to the original proprietors. I do not believe that there is, in the majority of cases, any foundation for such an assumption. Land in the town and suburbs of Malacca was in the possession of individuals before the Dutch occupation—and before the Portuguese conquest for the matter of that. It was held and continued to be held either by the native possessors or by new-comers, with or without the permission of the ruling authority, under the local tenure. Only, after the establishment of a Court of Justice by the Dutch, secret alienation was not permitted. A transfer of land had to receive the sanction of the government, in whom theoretically the soil was vested, and this, as has been shewn, is quite in accordance with Malay ideas.

The uncertainty attending the terms on which such land could be held is clearly evidenced in some of the Dutch documents. Sometimes it is expressly declared that the land is subject to any taxes, &c., which may at any future time be imposed, and this sufficiently indicates that the terms ultimately to be imposed were not settled, though it was well understood that land was liable to a customary tax if the Government should at any time choose to exact it. But, as I have shewn, no land revenue was collected in Malacca in Dutch times and presumably no tax was ever imposed. The land on which the town of Malacca stands pays no rent, tax or revenue of any kind to the Government, to this day. But there can be little doubt that it is open to the Government of

the Colony to exact any reasonable assessed rental at any time, if, as I contend, the tenure on which this land is held is the native tenure of the country and in no sense "fee simple," as the holders of it would like to maintain.

The Dutch claimed authority over the interior of the province of Malacca, though they neither made roads, maintained order, or otherwise directly governed the district. The greater part of it was granted away as *terres particulières* (see *sup.* p. 96) to Dutch settlers, traders, or officials in the town, and in some instances to natives. These had, that is to say, the right of standing in the place of the Government and collecting the customary tenth on produce. Several families were able to make a small income in this way, through Malay headmen appointed by them over these lands, or through Chinese sub-renters to whom they farmed out their privileges. But they had no right to the soil, and there is little reason to suppose that the Europeans either lived on or even visited the lands over which their rights extended.

This again is a purely native institution, copied by the Dutch. Its origin will be found in the extract from the Malacca Code, in Appendix I p. xv, and in the description of the "private lands" in Java by Dr. WINCKEL (*sup.* p. 94), who expressly states that the custom there is a native one which originated with the Javanese sovereigns.

Besides the occupiers of the town and suburban lands and the proprietors (*tuā tanah*) of the concessions just mentioned, there were the Malay peasantry in the interior, proprietors, sub-tenants or mere cultivators, as the case might be, under the native laws already described. That these were never very numerous in Dutch times, when the cultivation of rice was absolutely forbidden, may be assumed from the fact that in the eight years from 1828 to 1836, (paddy-planting having been permitted since 1795) the average number of cultivators paying tenths was only 2,364. \* In fact, under Dutch rule, the concessions must have paid very little to their proprietors, and

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\* NEWBOLD, I, 165. Mr. W. T. LEWIS, Assistant Resident of Malacca, in 1828 estimated the Malacca territory to be 450 square miles, of which 5,653 acres only were cultivated.



it was only under the British Government, after 1795, that they began to be valuable.

The land-holders, then, in Malacca, at the time that the British took possession of the place finally in 1825, were of three classes :—

- 1.—Holders of land in the town and suburbs, with or without certificates of the Court of Justice ;
- 2.—Proprietors of concessions, in the nature of *Zamin-dári* rights, over country lands ;
- 3.—Native cultivators having a proprietary right ;—

all holding under the local customary tenure of the country.

It was difficult at first for the officers of the new Government to obtain accurate information as to the state of the tenure. The persons belonging to the second of the three classes just enumerated—"proprietors," as they called themselves, "tithe-owners" or "impropriators," as Mr. YOUNG termed them\*—commenced by making wholly inadmissible claims. For a time it seemed as if the whole of the land of the Province, beyond the town-limits, was the absolute property of "proprietors," whether cultivated land, waste land, or forest. There was no one to appeal to for information as to the nature of the tenure except the "proprietors" themselves and their friends and relations. Such information as they could or would give will be found in the minutes of a meeting held by the Resident Councillor on the 10th of October, 1826 (Appendix II). They claimed the unqualified ownership of hundreds of square miles of land, the greater part of which was uncleared forest because, though the rights granted in respect of it had been conferred with a view to its being cleared, the Dutch Government had never enforced this stipulation ! They called the cultivators their "tenants," and denied the right of any one to settle on their alleged estates without permission ; yet they admitted the right of a "tenant" to sell, mortgage and devise his land and to extend his property by taking up waste land at will. They alleged a customary right to collect

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\* Correspondence relating to the Land Revenue System, S.S.—Mr. YOUNG'S 3rd Report, pp. 51-75.



a rent which was ordinarily a tenth of all produce, but admitted that they had no right to levy a higher rate.

It need hardly be said that this description was not sufficient to convince the Governor (Mr. FULLERTON) that the relative rights of Government, "proprietor," and "tenants" had been correctly stated.\* He pointed out the inconsistencies which occurred in the information elicited at the meeting, and the claims of the *cessionnaires* to be absolute owners were never recognised. It was made clear by the production of a Dutch Proclamation, dated 14th December, 1773, and a later one dated 20th May, 1819 (Appendix IV), that the latter were forbidden, under pain of a heavy fine, from levying more than one-tenth of the produce from the cultivators. This satisfied the Governor that all that had ever been given up by the Dutch Government to the *cessionnaires* was the right of collecting the tax of one-tenth of the produce, and that no valid claim could be made out to any absolute right of ownership of the soil. It was decided to redeem the rights which had been thus given up, and in 1828 these were repurchased by Government from the *cessionnaires*, who received in lieu of them hereditary allowances calculated according to the respective values of the concessions so re-acquired by Government. In a few cases, owing to absence from the Settlement, or incapacity to contract, on the part of the persons entitled, the re-purchase of the right of levying the tenth was not carried out, and this right is, therefore, still enjoyed by a few individuals in Malacca.

The lands at Malacca, having been just freed from the incubus of a middleman between Government and the cultivator, were taken in hand by the authorities. A Superintendent of Lands was appointed, and a Regulation for the Administration of the Land Revenue Department was passed on the 25th June, 1828, which, after approval by the Board of Directors, became Regulation IX of 1830.

The foundation of much of the mal-administration that has followed may be traced to this very incomplete measure. The Government ought then to have decided whether the tithe

\* See Mr. FULLERTON's minute, Appendix II, p. xxx.

system was to be persisted in or not; whether land was thenceforth to be taken up in the old way and to be subject to the payment of tenths, or whether any other system of tenure was to be introduced. But what was done was this:—

- (1). The Government determined to collect the tenth on produce which had just been re-acquired from the former tithe-owners, and toll-houses were erected throughout the country to intercept produce on its way to market.
- (2). A determination was announced to survey the holdings of the then cultivators and to issue "title-deeds" for them. This was not carried out.\*
- (3). For lands disposed of subsequently, grants and leases were to be issued under English law.
- (4). The Regulation was silent as to the method of enforcing the levy of the tenth.

Is it surprising that the result has been incessant confusion ever since? Here was a native tenure easily intelligible and suited to the customs and traditions of the people. It was possible to carry it out in its entirety by encouraging the exercise of the free right of taking up land for agricultural purposes and the acquisition of an alienable proprietary right, subject to the payment of tenths, and by providing legal machinery for the collection of tenths and the punishment of persons evading payment. It was possible, on the other hand, to abandon it, to levy an assessment (founded, as in India, on a rough survey or estimate of area) in lieu of it, and to alienate lands in the future on this system. But neither of these systems was adopted. The old lands cultivated and liable to tenths before 1830 remained subject to the native customs, but they were not identified by registration or survey. Lands taken up and brought into cultivation without permission after 1830 could not, therefore, in subsequent years, be dis-

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\* "A Surveyor was appointed, but before he had been many months employed, his services were dispensed with in the general reduction, and in consequence until this day (1856), except in the immediate vicinity of the town, the lands are not measured, nor do the tenants hold any documents to prove their rights." *Journ. Ind. Arch.*, X, 61.



tinguished from them. The tithe system was maintained, but the toll-houses proved to be a nuisance and at the same time an inefficient means of collecting the tax. It must have been obvious that much produce liable to the tax would not pass the toll-houses at all, while, on the other hand, produce exempt from taxation, *i.e.*, that derived from the lands of Penghulus, etc., and from lands leased or granted on a quit-rent after 1830, would very likely be charged. The outlook from the first was not promising, and two important facts—one legal and the other administrative—tended to aggravate all the other difficulties. One was the decision of the Recorder, Sir B. "MALKIN,\* " that the introduction of the King's charter into "these Settlements had introduced the existing law of England also, except in some cases where it was modified by "express provision, and had abrogated any law previously existing," † and the other was the alteration in the form of government and the reduction of establishments which took place about 1830. Thenceforward there were only two officers to perform all the executive and judicial duties of the station.‡

The Malacca Land Regulation (IX of 1830) was not long regarded as law. It was passed by the same authority as the Singapore Land Regulation, which was judicially declared by Sir B. MALKIN, to be illegal because it was not a Regulation "for imposing duties and taxes," those being the only purposes for which the Governor in Council of Prince of Wales' Island, Singapore and Malacca could legislate.§

Changes in the law and in the Government were followed soon afterwards by the Naning War (1831-2). So it will be seen that the years which immediately followed the cession of Malacca were characterised by a number of incidents which rendered the establishment of a successful administration of the Land Department a very difficult operation.

\* RODYK v. WILLIAMSON, 24th May, 1834.

† *In the goods of Abdullah*, 31st March, 1835. Special Reports of the Indian Law Commissioners, House of Commons Papers, 30th May, 1843, p. 90.

‡ *Journ. Ind. Arch.*, X, 55.

§ Indian Law Commissioners' Report, 66. For an abstract of the Singapore Land Regulation, see *Journ. Ind. Arch.*, IV, 214.



The difficulties with which the Government was brought face to face in 1829, the introduction of English law which rendered the enforcement of Dutch or native customary laws, however well suited to the place, impossible, the absence of legislative power in the Local Government, and the consequent impracticability of enforcing revenue claims and compelling the delivery of the tenth, were well summarised by Mr. FULLERTON, in a minute dated 18th May, 1829, from which I extract the following passage:—

“ This brings me to the explanation of the radical cause why revenue cannot be raised in these eastern countries. On the continent of India, the Governments are invested with legislative power, and that power is exercised in prescribed form, by the enactment and promulgation of laws registered in the Judicial Department, under the term of Regulations. Those Regulations, besides providing for the forms of administering justice, define the relative rights of the Government and the subject, and prescribe the mode under which those rights are to be inferred on the one part, maintained on the other, by application to local Provincial Courts, bound to act according to those Regulations. The Supreme Courts have no jurisdiction in any matters of Revenue, or the collection thereof. In the Revenue Department, public officers hold summary powers of enforcing, in the first instance, all demands, whether for payment of arrears, ejecting from lands unduly held, leaving the *onus prosequendi* on the party supposing himself aggrieved, distraint when no arrear is due, or ejectment from lands properly belonging to him. It is only under the exercise of the summary process that the collection of the Government Revenue in India is insured. In these eastern settlements the Government has no power of framing those legislative provisions. There does not, therefore, exist any distinct and clear definition of relative rights, or prescribed mode of enforcing and preserving them. There are no Provincial Courts acting under local law. Government possesses no power of enforcing its demands. The Court administering justice as a Revenue Court is a King’s Court, framed on the English model, and taking the common law of England as its guide. Questions of Revenue, there-

“fore, whether arising from land or excise, fall to be tried  
“under principles that have no relation or resemblance to the  
“local situation of the country and its inhabitants. Before  
“demands can be enforced, legal process in all the English  
“forms must be resorted to; writs of ejectment must be sued  
“for: suits entered for arrears; delays, expenses, doubts and  
“difficulties arise that render it easy for the people to evade  
“the payment of all demands, and induce the officers of Gov-  
“ernment rather to abandon the demand, small in individual  
“cases, though considerable in the aggregate, rather than  
“encounter all the difficulties and go through forms which  
“they cannot understand. Let us suppose, for example’s sake,  
“that the Supreme Court at Calcutta were at once declared  
“the only Revenue Court; that every arrear of Revenue,  
“every question resulting from its collection, or the occupa-  
“tion of land, were to be tried there in the first instance, under  
“all its forms; would it possible to realize the Land Revenue?  
“Yet this, in a small way, is exactly our case. Singapore,  
“indeed, is of recent acquisition, and the titles hitherto given  
“have been in English form: but even at Singapore, there is  
“much land occupied without any title whatever; and unless  
“something is done by regular enactment, possession will make  
“a title, as it has done in this Island, from the neglect of the  
“local authorities. But how are we to regulate decisions at  
“Malacca? There the sovereign right is one-tenth of the  
“produce; the Dutch made over the right to certain of the  
“inhabitants more than 100 years ago. This Government, by  
“way of insuring increase of cultivation and introduction of  
“population, redeemed the right. How are we to levy the  
“tenth, if refused? The land tenures at Malacca bear no  
“analogy or resemblance to any English tenure; yet by such  
“they must, in case of doubt, be tried. Regulations adapted  
“to the case have indeed been sent to England, but until local  
“legislation is applied, and the mode of administering justice  
“better adapted to the circumstances of the place, it seems to  
“me quite useless to attempt the realization of any Revenue  
“whatever.”

References to Bengal on the many vexed questions relative  
to the occupation and alienation of land in the Straits were



incessant for the next ten years. Each of the three Settlements had its separate history and its peculiar administrative difficulties, and it was no easy task to find out and apply the proper remedies in each. In 1837 the Supreme Government in Calcutta gave effect to some of Sir B. MALKIN's recommendations by repealing the local Land Regulations (the legality of which was more than doubtful),\* with a view to the introduction of a general Land Law, and by passing an Act (No. XX of 1837) which modifies, in the Straits, the English law of succession and makes all immoveable property descend to the executor or administrator and not to the heir.† In the same year a Commissioner (Mr. YOUNG) was despatched from India to the Straits Settlements to settle existing disputes and difficulties about titles to land and to report on the whole subject. He visited Malacca in 1838, and again there was an opportunity of putting the land revenue system on an intelligible basis, either by ascertaining, and formally enacting as law, the native customs relative to the collection of the tenth (as was done in Ceylon a few years later ‡), or by establishing by law the principle of an assessment in money, instead of the tax in kind, to be levied on the cultivated area as in India.

Mr. YOUNG recommended neither. He deprecated legislation, and preferred to trust (the result has shewn how vainly) to argument and persuasion to induce the Malays to commute the tithe for a fixed annual payment in money. The idea started in Regulation IX of 1830, that each cultivator was to have a title-deed for his holding, seems to have taken complete possession of that generation of Land Revenue officials and the object of every succeeding administration seems similarly to have been to force documents of title upon an unwilling population. The toll-houses were discontinued and the voluntary commutation plan was tried. Its complete failure was thus described by Mr. E. A. BLUNDELL in 1848:—

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\* Act X of 1837, s. 1.

† See Sir B. MALKIN's letter to the Government of India, dated July 17, 1837; Report of Indian Land Commissioners, p. 85.

‡ *Sup.*, p. 145.



“He (Mr. Young) seems to have brought to notice the very objectionable system of levying a revenue in kind on the produce of the lands, and to have induced the resort to a commutation of the tenths into a money payment, but unfortunately the mode adopted either by or through him, was one that proved most unpalatable to the natives of the place, and by its enforcement led to much vexation and dissatisfaction. This novel mode of raising a land revenue was by means of technical English legal indentures between the tenants and the East India Company, drawn up with all the precision and formality of a practising attorney in England, whereby the tenant engages to pay so much per annum, and the East India Company engages not to demand any more, during a period of twenty years from the date of signing. This legal document occupies the whole of one side of a sheet of foolscap, while the other is filled with Malayan writing purporting to be a translation of the English, but, as may well be supposed, failing entirely to convey to a native reader any idea of its meaning. It requires some knowledge of law to understand the English original, considering that it is drawn up in strictly legal terms, and the attempt to translate those terms into Malay has produced an utterly unintelligible jumble of words. Indentures being duplicate documents are of course required to be signed, sealed and delivered in duplicate by each party in the presence of witnesses. To secure therefore the payment (often of a few annas only per annum) the tenants (ignorant Malay peasants) were sent for in shoals to put their marks to these sheets of foolscap paper filled with writing. They naturally got alarmed and evinced the greatest reluctance to affix their signature. To overcome this reluctance and to induce a general signing throughout, seems to have been the great and almost sole object of the Land Department from that time to the present. All the ingenuity of Residents and Assistants has been exerted to this end and all the principles of political economy have been exhausted in endeavouring to explain the advantages of the system, but in many parts without success. Threats, coaxings and explanations have been set at defiance, and an obstinate determi-

"nation evinced not to sign these legal papers. In 1843 or 1844, the then Resident hit on the notable plan of punishing the recusants for their contumacy by putting their tenths up to auction and selling them to a Chinaman, the very thing that formed one of the grounds for redeeming the lands from the proprietors!"

The Government had redeemed the rights granted in the days of Dutch rule to a few privileged "proprietors" and the worst that was said of the bargain for some years was that it had been rashly and improvidently concluded and had resulted in an annual loss to Government. But as time went on it was discovered that the Government had by no means acquired, as had been supposed, an unfettered right to deal with the waste land of Malacca. The deeds by which the "proprietors" surrendered their rights to Government contained a stipulation to the effect that, in case the Settlement of Malacca should ever be given up to any other Power, they should be restored to their original position with respect to the lands.\* This proviso effectually prevented the Government from giving a clean title to purchasers.

The legal difficulty thus engendered, and the acknowledged failure of the voluntary commutation plan, necessitated reference once more to the Government of India, and in 1861 a Bill was introduced in the Legislative Council of India, which, it was hoped, would give the local authorities all the necessary powers. During a debate on this measure, the law officer of the Government (Mr. SCONCE) read to the Council an extract from a letter written by Mr. BLUNDELL, ex-Governor of the Straits Settlements, in which the injurious effect of the exaction of the tenth in kind was pointed out. He further explained that twenty years earlier an attempt had been made to commute the payment in kind to a money payment, which had failed "from the bad way in which it was carried out," and that many disputes had arisen from the inefficiency of the native surveyors, "whose surveys were so bad that constant disputes were arising in consequence of them, many lands having been assigned twice over." To meet

\* *Journ. Ind. Arch.*, X, 60-61.



this difficulty the Bill provided for a survey and a summary settlement of the rights of parties, "which would put an end to disputes."\*

The Bill in due time became law and, as Act XXVI of 1861, is still in force in the Colony. It settled summarily all difficulties as to the title of the Government to the lands over which the Dutch grantees had once had rights, by vesting the lands in question in fee simple in Her Majesty and thus for ever extinguished any hopes which the former grantees might have entertained of regaining possession, at some future time, of the surrendered rights.

It also declared what was the legal status of certain classes of native land-holders and provided a scheme of survey and settlement, analogous to the Indian system, under which the rights and liabilities of every one could be ascertained and recorded.

But thirty years had been lost and the lands taken up with or without authority in that period were now not to be distinguished from the lands which were held under the local customary tenure at the time when Regulation IX of 1830 was passed.† The duty to be undertaken was a completely new survey of the Settlement of Malacca, in the course of which the status of every person claiming to have title to land was to be ascertained and declared; and this was not facilitated by any earlier survey and settlement, for the provisions of Regulations IX of 1830 in this respect had been allowed to remain\* a dead letter,‡

The Act contemplated (s. 1) two classes of native land-holders, namely, (1) "cultivators and resident tenants" of the lands redeemed from the Dutch grantees, and of lands in Naning "who hold their lands *by prescription* ; §

(2) "All other cultivators and under-tenants who now occupy or hold, or shall occupy or hold, any of such lands as aforesaid." Those who could prove a proprietary right under

\* Bengal Hurkaru, January 19th, 1861.

† See p. 151.

‡ See *supra*, p. 154, note.\*

§ i. e., by local custom, usage or law, *Sahrip v. Mitchell*, Appendix III, p.



the local customary tenure, and who came, therefore within the first category, were declared to be liable to a payment, either in money or kind, of one-tenth part of the produce of the land to Government.

Those (class 2), whose occupation was independent of the native customary tenure were to be treated as squatters under the Straits Land Act (Act XVI of 1839, s 2) and had the alternative of "engaging for" their land on terms fixed by the Government, or of removing from it altogether.

Power was given to the Governor to commute the customary liability of a land-holder to pay tenths in kind, for a sum down and an annual quit-rent.

Waste land at the disposal of Government was to be alienated, in the discretion of the Governor, to applicants, in perpetuity or for any term of years and subject to any quit-rent agreed upon; and the local customary right, which the peasantry of Malacca possessed, of taking up forest, waste or uncultivated land and acquiring a proprietary right over it by clearing and cultivating it, was taken away. Every land-holder was, however, declared to be entitled to add to his holding by engaging for contiguous uncultivated land in the proportion of one part of waste for every four parts of land cultivated by him.

Finally, certain legal powers were given to officials to be appointed by the Governor, to make a survey of the lands of the Settlement, to require the attendance of parties and the production of documents, and to enquire into and decide questions of title, subject to an appeal to the Court of Judicature.

If this Act had been properly worked by a sufficient establishment, there would seem to be no reason why the Malacca Land Revenue Department should not be at the present time, as regards survey, settlement, maps, registration of holdings, and record of rights, on as satisfactory a footing as any settled district in an Indian province.

But no settlement operations on a sufficiently extended scale were ever undertaken. A surveyor was appointed and worked for some years during which time a tolerable survey of the coast districts (about one-fourth of the whole) was executed. The

maps so obtained were never published and the Indian system of declaring particular land to be liable for so much revenue annually, leviable quite irrespective of any title-deed delivered to the occupant, was not enforced by the Land Office, though this is distinctly what the Act aimed at. The officials of the day seem to have been still unable to get rid of the idea that the only way to make an occupant liable for land revenue was to make him sign a lease first of all.

In the words of the late Attorney-General of this Colony (Mr. T. BRADDELL, C.M.G.), whose paper on the Malacca Land History \* has been of the greatest value to me in compiling these notes,—“the cultivators, finding themselves better off under the Penghulus, with whom (when they had no written titles registered in the office, and followed by regular demands for the rent expressed in the title-deed) they were able to evade payment of the tenths, still refused to take titles, and continued to occupy old lands and to open up other lands with impunity, owing to the weakness of the Land Department, which was provided with so few, and such inefficient officers, that there was no regular supervision, and when any person was found encroaching on the Crown lands he was all ready with the excuse that the land was prescriptive tenant land.”†

Systematic work in Malacca under Act XXVI of 1861 ceased with the departure of Surveyor-General QUINTON from that Settlement, about 1867.

A passing reference may here be made to Ordinance XI of 1876, intended to facilitate land-administration in Malacca, which has remained more or less a dead-letter for want of an efficient establishment.‡

Neither Act XXVI of 1861, nor the Ordinance last quoted, touch on a subject which has attracted the attention of several persons who have written upon Malacca Lands. It has been stated above (p. 153) that owing to absence from the Settlement, or incapacity to contract, on the part of the persons entitled, the right of collecting the tenth was not redeemed

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\* *Journ. Ind. Arch.*, N.S., I, 43.

† Proceedings of the Legislative Council of the Straits Settlements, 1882, p. 68.

‡ *Id.*



by Government in all cases and that this right is still enjoyed by a few individuals in Malacca. BLUNDELL speaks of the omission to carry out the redemption policy in these few instances (which of course ought to have been dealt with as soon as the exceptional circumstances alluded to ceased), as an "important error," but describes the unredeemed lands as "so small in extent (probably not one-tenth of the whole), and already (1848) so far occupied, as to preclude their being selected for any extensive cultivation" by a new colonist prospecting for agricultural land.\*

The plan proposed by Mr. W. R. YOUNG, in 1838, of providing by a special Act for the resumption by the State of the privileges held by the few remaining tithe-impropriators, upon the award of compensation on an equitable principle, has not yet been acted upon. Perhaps the limited area of the land in question, which, he states, "does not exceed in area four or five square miles," was thought to characterise the matter as one of not sufficient importance to demand special legislation in Calcutta. Mr. YOUNG's remarks and recommendations are as follows:—†

"I must here mention that although the great bulk of the impropriators transferred their rights to the Government in 1828, a few of them were not included in Mr. FULLERTON's arrangement, either by reason of the absence from Malacca of the principals, at the time of the negotiation, or because some of the tithe-owners had sub-let their privileges to others for a term of years, and the derivative interests thus created stood in the way of the admission of those impropriators into the scheme of adjustment. The land thus excluded from the general arrangement does not exceed in area four or five square miles, and I believe that the impropriators would be quite willing to surrender their privileges to the Government in consideration of receiving compensation on the principle which was applied to the cases of the other tithe-owners. I think it would be desirable, for the sake of uniformity, to extend the arrangement to these parties, although the land in question is not sufficiently exten-

\* *Journ. Ind. Arch.*, II, 743, 744.

† *Correspondence relating to the Land Revenue System of the Straits Settlements, 1837-1844*, para. 40, p. 69.



“sive to offer any important obstruction to the satisfactory  
“working of the new system as a whole. The position of the  
“lands referred to, their limited area, and the facility of ob-  
“taining correct information respecting their produce and  
“value, would obviate all risk of a recurrence, in relation to  
“them, of the miscalculations or deceptions which have ren-  
“dered the existing composition with the tithe-owners so bad  
“a bargain to the State. If, however, these impropriators  
“should be unwilling to assent to an equitable arrangement  
“with the State for the surrender of their rights—the terms of  
“which might be settled by arbitrators—and if Government  
“should be of opinion that the retention, in hands of a few  
“individuals of privileges, the reservation of which, even to  
“the ruling authority, has been declared to be incompatible  
“with the good of the country, would militate against the  
“beneficial working of the new plan—there would be neither  
“injustice nor difficulty in providing by law for the transfer  
“of those privileges to the State, with a view to the perfec-  
“tion of the commutation arrangement, compensation, on an  
“equitable principle being of course awarded to the parties  
“whose interests may be affected by the transfer. A measure  
“of this sort would, I have no doubt, be acceptable to the  
“tithe-payers, who will soon find themselves in a more un-  
“favourable position than their neighbours who have assented  
“to the commutation, and, indeed, there is little reason to  
“suppose that the tithe-owners would object to a fair adjust-  
“ment. Perhaps it would be advisable that Government  
“should direct the local authorities to negotiate with the  
“impropriators in question for the surrender of their rights  
“to tithes, and to report the result for the approval or further  
“instructions of the Supreme Government.”

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A good deal has been said lately about “British Malaya,” under which term those who favour a policy of extending our territory on the Malay Peninsula, by annexation, would include the Straits Settlements, and at least those Native States which are now under our direct protectorate (Perak, Selangor and Sungei Ujong). A word, therefore, may here be added as to the lessons to be learnt from the history of the land-laws

applied during the last sixty years to the only Malay State which has yet become British territory.

In Malacca, the native system of land tenure and revenue has never been properly ascertained and put into the shape of an Act. It has always been, therefore, and still is, more or less unworkable under English law.

The lands held under the native tenure at the time of cession were not identified and registered, and though a new system of tenure under English grants and leases was introduced, the old native system went on extending itself side by side with the new one.

When, in 1861, it was declared to be the intention of Government to put a stop to the native system of acquiring a proprietary right by occupation, the holdings then existing were not ascertained by a visitation or survey.

So, though the native revenue system cannot be satisfactorily worked, for want of power to exact the tenth, the officials have been unable to oblige the people to adopt the English tenure, because lands, really only recently brought under cultivation, cannot always be proved not to be old holdings under the native tenure.

The experience of other British possessions in the East conclusively shews that the wisest way to organise the collection of land revenue in an Asiatic country is to adopt and extend the native system, to work it through responsible trained officers charged with the care of separate tracts and living in their districts, to create a revenue side of every District Officer's Court and to have nothing to do with English law.

This paper, which has grown to unexpected proportions, may now fitly end with a final quotation from an official report :—

“ It would be well if in the Protected States the history of Malacca tenures were taken as a warning, and if an early opportunity were taken of ascertaining the rights of native cultivators and land-holders and securing to them their full enjoyment, while laying down any modifications of the native law which may be decided on as to the future. If something of this kind is not done, the modern clearing will be undistinguishable from the ancient holding and land will continue to

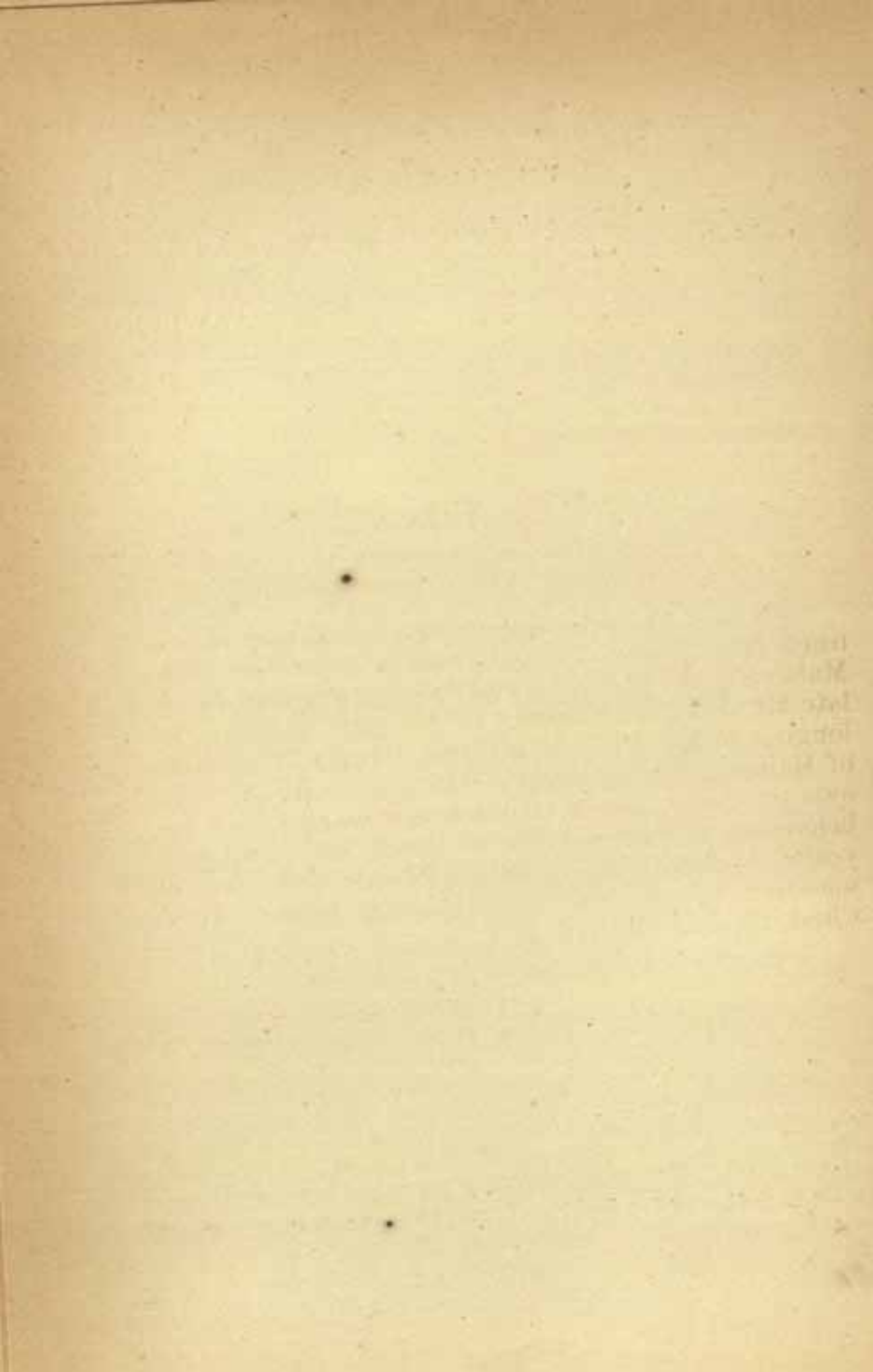
"be occupied and acquired on a system which it is difficult to  
"assimilate with any satisfactory land revenue scheme."\*

W. E. MAXWELL.

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\* Proceedings of the Legislative Council of the Straits Settlements, 1883,  
p. 479.





## APPENDIX.

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[N. B.—The text followed in the subjoined extracts from Malay Codes of Laws is, in the case of the Malacca Code, a copy formerly the property of the late Mr. J. B. WESTERHOUT of Malacca and now belonging to Mr. D. F. A. HERVEY, Resident Councillor of Malacca; for the Perak Code, a manuscript in my own possession, copied from a manuscript formerly belonging to Sultan JAFAR of Perak, and about sixty years old; and for the Menangkabau Code, an old manuscript once the property of a former Perak Chief, the Raja Makota.]

فري حکم اورغ منبس رما يفتياد دفرهماي اورغ ملينکن ميلک اورغ سهاج  
دواجين

بهوا اديغ منبس ايت اسلام کدوا بومي ايت جائن ادميلک اورغلان  
ايبيل دتيس مک بارغغ ادمالمن ايت فنداان يغ منبسله  
برمول چيک ادميروکن ايردالم بومي ايت يغلله درود حاجتن اکن مندبروس  
تنامنن دان اکن دمينمن سره مينومن بناتغن مک جاغلله دلارغکن دان دبهگيله  
اکن اورغغ دهيلرب ايت

Pri hukum orang menebas rimba yang tiada per-huma-i orang melain-kan milek orang sahaja dua janji-nia.

Bahwa ada yang menebas itu Islam, ka-dua bumi itu jangan ada milek orang lain.

Apa-bila di-tebas-nia maka barang yang ada di-dalam-nia itu pen-dapat-an yang menebas-lah.

Ber-mula jika ada sirau-kan ayer dalam bumi itu yang lebih deri-pada hajat-nia akan men-dirus tanam-an-nia dan akan di-minum-nia serta minum-an benatang-nia maka jangan-lah di-larang-kan-nia dan di-bahagi-nia-lah akan orang yang di-hilir-nia itu.

ددميتاکن سکل تانه فرهماين يفتياد دفرهماي اوله توانن  
مک بارغشاياف يغ هندق بربوة دي مک دفتجمن فد توانن اتو دسيوان کمدين  
جکلو برکهندق توانن دکماليکنن اکدي.  
دان جکواي مغهندقکي سکالي اکدي سفره بندغر دبلين کفد توانن مک هندقله

Pada menyata-kan sagala tanah per-huma-an yang tiada di-per-huma-i ulah tuan-nia. Maka barang siapa yang handah ber-buat dia maka di-pinjam-nia pada tuan-nia atau di-sewa-nia kemudian jikalau ber-kahandak tuan-nia di-kembali-kan-nia dia. Dan jikalau iya meng-handak-i sakali akan dia seperti bendang di-beli-nia kapada tuan-nia maka handak-lah kamu



[Acquisition of Proprietary Right. Adjacent Owners to share in Water privileges. *Perak Code.*]

The law regarding the clearing of forest-land which has not been taken up for *huma* cultivation. Such land becomes the property of the person who clears it, subject to two conditions, first, he must be a Muhammadan;\* secondly, the land must not be already in the possession of another person.

When such land is cleared, everything which may be upon it becomes the property of him who cuts down the jungle.

If there be a spring of water on the land which yields more water than is required by the proprietor for watering his plants, and for drinking purposes for himself and cattle, he must not refuse to permit those who live lower down to share in the use of it.

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[Acquisition of Land, Right to take up Waste Land. *Perak Code.*]

To declare the law on the subject of upland fields which are not cultivated by their owners. Should any one desire to cultivate land of this description, he must borrow it or rent it from the owner, and should the latter want it back at any subsequent time, it must be restored to him.

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\* So, in former times, English law denied the possibility of rights over land to non-Christians.

As late as COKE's time, it was the theory of English lawyers that an infidel or pagan could have no civil rights. Jews certainly had none before their expulsion by EDWARD I. Regulations were made for their government, and they were ultimately banished from the realm by the sole authority of the Crown; and they are expressly called the King's serfs in contemporary documents. In mediæval theory, no one not a Christian could be a real member of the State, and Christianity was one and indivisible.—POLLOCK, "*Tao Land Laws*," p. 17*n*.

کامو سکلین منولغ سکل سودار کامو یغ اسلام  
ادفون فد سواة خیر حکم رسم تانه یغتیاد فرهمایی اوله توانن ایه مک نیاد  
سکالی ۲ دافه دتکهکن اکن بارغسیاف یغ هندق برهواة دی ملینکن تانه ایه دلارغکن  
سبب هندق معمل منفعة درقن اتو تانه یغذکت دوسنن

sakalian menolong segala saudara kamu yang Islam. Adapun pada suatu khiar hakim rēsam tanah yang tiada di-per-huma-i uleh tuan-nia itu maka tiada sakali-kali dapat di-tegah-kan akan barang siapa yang handak ber-buat me-lain-kan tanah itu di-larang-kan sabab handak meng-ambil menafa'at deri-pa-da-nia atau tanah yang dekat dusun-nia.

برمول مک تانه کمقوغ دان لادغ مک برهواة توانن فولغ کهد اورغیسر ماسیغ ۲ کهد  
سوکوب جک نیاد وارینن دان وکیان جک لادغ نکل ددافه مک دتس اورغ تغن  
کابون کمندین مک فولغه کهدرمیان سکلی ۲ جاشن اشکو فریتتهکن اوله توان ۲  
سکلین کارن تانه فولغه کرمان سکلی ۲ جاشن اشکو فریتتهکن اوله توان ۲ فادغ ایه  
فولغه کهد الله دان جاشنه دفریتتهکن یغ دمکین ایواه کات عادت

Ber-mula jika tanah kampong dan ladang maka ber-pin-dah tuan-nia pulang kapada orang besar masing-masing kapada suka-nia jika tiada waris-nia dan wakil-nia jika ladang tinggel di-dapat maka di-tebis orang di-tebang-nia kayu-kayu-nia kemandian maka pulang-lah kapada rimba-nia sakali-kali jangan angkau per-bantah-kan uleh tuan-tuan sakalian karena tanah pulang-lah ka-rimba-nia sa-kali-kali jangan angkau per-ban-tah-kan uleh tuan-tuan padang itu pulang-lah kapada Allah dan jangan-lah di-per-bantah-kan yang damikian itu-lah kata 'adat.

Should a person desire to acquire such land out-and-out in the same manner as wet rice-land, he must buy it from the owner. And ye must all give assistance to your brethren in Islam [in permitting the occupation of any spare land by such as may require it].

According to an accepted opinion of the judges as to the custom regarding lands lying uncultivated, no one has any right whatever to oppose the appropriation of such waste land by any one who desires to cultivate it, unless the owner himself is going to turn it to some advantage, or unless it is land adjacent to his holding, in either of which cases objection may be made.

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[Forfeiture of Proprietary Right upon Abandonment.  
*Menangkaban Code.*]

If the owner of a plantation (*kampong*) or farm (*ladang*) removes [and abandons it], the land reverts to the Chief of his tribe (*suku*) if he have no heirs or representatives.

In the case of a farm which has been abandoned, that is to say, where a man has felled and cleared forest-land and then has allowed his property to go back to jungle, ye must by no means permit any opposition on the part of the former cultivator to its appropriation by another, for it is land which has reverted to jungle. Ye must not suffer the former owners to dispute possession, for the field has gone back to God, and custom declares that there shall be no such dispute.



د مټاکن حکم تانه فرهومان اتو بنداغ ادفون تانه ایه اتس دوا بهیا کی سوات تانه هیدف کدوا تانه مانی ادفون تانه مانی ایه تیاد تندا علامه سسوات سیاف یغ فوب حق کارن یغ فوب دوسن ایه هندقکن حاصل نسچای تیاداله لا کی فرکام<sup>۲</sup> نب ود تانه ایه مک جیک دفریوات اوله سسورغ<sup>۲</sup> هوما اتو ساوه بنداغ مک تیاداله دافه بارغیاف بوکات<sup>۲</sup> لا کی کرن سوده دسوکا کن یغ فوب دوسن ادفون یغبرنام تانه هیدف ایه ددودقکی اورغ دتانی فوکو<sup>۲</sup> کابو<sup>۲</sup> من دان یوه<sup>۲</sup> هن سره دفریواتن کمفور هلامن تمغه ایه مک تیاداله بوه دامیل اوله سسورغ ایتله دنما<sup>۲</sup>ی تانه هیدف دان دمکین لا کی سکل اورغیغ دودق ددالم تانه اورغ اتو دوسن اورغ مک هندقله دی مغیکوت فرته دان جیک دی ملاون کد یغامفوب تانه اتو دوسن اتو یغدوتونکنپ مک دحکم سفوله تاهیل سفها مک هندقه سکل ایسی تانه ایه میرتا<sup>۲</sup>ی توانن ایه دمکین لا کی دقیاسکن ند حکم قانون ادفون جیک دفریوات اوله سسورغ دوسن مک جادی دوسن ایه سکل یغدوتانن جیک ددعوا اوله امفوب تانه مک دبهیا کیله اکن هرکاپ تانه ایه سبه<sup>۲</sup>ا کی کد یغ فون تانه دوا بها کی ند یغ منام بهارو دان دمکین لا کی جیک دفریوات ساوه بنداغ ایتله

Pada menyata-kan hukum tanah per-huma-an atau bendang ada-pun tanah itu atas dua bahagi suatu tanah hidop ka-dua tanah mati ada-pun tanah mati itu tiada tanda 'alamat sa-suatu siapa yang punia hak karena yang punia dusun itu handak-kan hasil nashaya tiada-lah lagi per-kata-an-nia pada tanah itu maka jika di-per-buat uleh sa-sa'orang huma atan sawah bendang maka tiada-lah dapat barang siapa ber-kata-kata lagi karena sudah di-suka-kan yang punia dusun ada-pun yang ber-nama tanah hidop itu di-duduk-i orang di-tanam-i pokok kayu-kayu-an dan buah-buah-an serta di-per-buat-nia kampung halaman tempat itu maka tiada-lah boleh di-ambil uleh sa-sa'orang itu-lah di-nama-i tanah hidop dan damikian lagi sagala orang yang duduk di-dalam tanah orang atau dusun orang maka handak-lah dia meng-ikut parentah dan jika dia me-lawan kapada yang ampunia tanah atau dusun atau yang di-tuan-kan-nia maka di-hukum sa-puloh tahlil sa-paha. Maka handak-lah sagala isi tanah itu menyerta-i tuan-nia itu damikian lagi di-kias-kan pada hukum kanun ada-pun jika di-per-buat uleh sa-sa'orang dusun maka jidi dusun itu sagala yang di-tanam-nia jika di d'awa uleh ampunia tanah maka di-bahagi-lah akan harga-nia tanah itu sa-bahagi kapada yang punia tanah dua bahagi pada yang menanam baharu dan damikian

[Proprietary Right. What Land may be appropriated and made the subject of Proprietary Right. *Malacca Code.*]

To declare the law relating to upland clearings and paddy-land. Land for these purposes is of two kinds, the first is *tanah hidop*, (live land), and the second is *tanah mati* (dead land). *Tanah mati* is that on which there is no sign or token that it has been appropriated by any one, or any grove of fruit-trees in respect of which a proprietor can demand a payment. Regarding such land it is certain that there can be no question. If any person proceeds to plant upland or wet *padi* on such land, no one has any right to dispute it with him for it has been abandoned voluntarily by its former owner.

Land which is known as *tanah hidop* is that which is appropriated by some one, either by living on it or by planting timber or fruit-trees or by laying out a garden or enclosure. This cannot be taken by anyone and is called *tanah hidop*. This rule applies also to persons who settle on the lands or plantations of others. As long as they live there, they must obey the orders of the owner, and if they oppose him, they may be fined ten *tahils* and one *paha*.<sup>\*</sup> It is the duty of all the persons who live on the land to support and co-operate with their lord, a rule which is also laid down in the *Hukum Kanun*.<sup>†</sup>

If a person plants an orchard (on the land of another) and his trees grow up successfully, and a complaint is lodged by the owner of the land, the value of the land shall be divided into three equal parts, one third shall be paid to the owner of the land, and

\* } 1 *tahil* = \$3.

† } 4 *paha* = 1 *tahil*.

† A separate Code. It would be interesting to ascertain whence the Malays borrowed the Greek word *κῶνων* or Latin *Canon*.



عادتپ دان چيک دڦروات هوما اتو لاداغ اکن تانه يغ همغا ايت تياد دغن ستاهو  
توانب مک ددعوپ اوله يغ قوپ دي بوله دافه دان چکلو دککاهيب جوک ملينکن  
ددندا اکندي سقوله امس چيک دتغکلکن اوله توانب مک دڦروات اوله سوږږکيون  
اتو ږاغسباکپ مک ددندا اوله حکيم اکندي ستاهيل سفها کرن اي مغلککه حق  
امقوب تانه ايه دان چکلو دغن سوک امقوب تانه ايه تيادڦرکټان ددالمپ ايتله حکم تانه  
يغ هيډف تنغه حکم ايه کرن دفاکي ددالم نکري اتو دوسن اتو سکل تاق  
رتوسکلين اداپ. انتهي

lagi jika di-per-buat sawah bendang itu-lah 'adat-nia dan jika  
di-per-buat huma atau ladang akan tanah yang hampa itu tiada  
dengan sa-tahu tuan-nia maka di-d'awa-nia uleh yang punia  
dia boleh dapat dan jikalau di-gagah-i-nia juga melain-kan di-  
denda akan dia sa-puloh amas jika di-tinggal-kan uleh tuan-  
nia maka di-per-buat uleh sa-sa'orang kabun atau barang sa-  
bagei-nia maka di-denda uleh hakim akan dia sa-tahil sa-paha  
karana iya meng-gagah hak ampunia tanah itu dan jikalau  
dengan suka ampunia tanah itu tiada per-kata-an di-dalam-nia  
itu-lah hukum tanah yang hidop tetap-lah hukum itu karana  
di-pakei di-dalam negri atau dusun atau sagala telok rantau  
sekalian ada-nia antahi.

دد مټاکن حکم اورغ ممبوات هوما اتو لاداغ يغ بهارو دتس تبغ مک دبا کرب  
اوله سوږږ چکلو اي هاغوس تيادلده منجادي فرکټان دان چکلو تياد هاغوس مک  
هندقله اورغ يغ ممباکرايه دسوره ممرين ستغه لاداغ ايه دان چيک لاداغ ايه اورغ  
بسر امقوب دي ماینکن دڦروپ سمفي هاييس سده سکالي دان چيک ممبوات هوما

Pada menyata-kan hukum orang mem-buat huma atan  
ladang yang baharu di-tebas-tebang maka di-bakar-nia uleh  
sa'orang jikalau iya hangus tiada-lah men-jadi per-kata-an dan  
jikalau tiada hangus maka handak-lah orang yang mem-bakar  
itu di-suroh memurun sa-tengah ladang itu dan jika ladang itu  
orang besar-besar ampunia dia me-lain-kan di-perun-nia sam-  
pei habis sudah sakali dan jika mem-buat huma ber-kawan-



two-thirds to him who has made the plantation. The same is the rule in the case of rice-fields, laid out by a person on the land of another. But if a man makes a clearing [for a farm of upland *padi* and vegetables] on the waste land of another without the knowledge and consent of the latter, who thereupon complains, the owner of the land shall get it and if the trespasser persists, he shall be fined ten *amas*.\*

If the land is left by the cultivator, and another comes and makes a plantation thereon, or otherwise cultivates on it, the latter shall be fined by the judge one *tahil* and one *paha* for he has forcibly encroached upon the rights of another. If it is the owner of the land who does this, there is, of course, nothing to be said. Such is the law regarding *tanah hidop*, and it is firmly established and followed both in towns and in the country and in all districts and divisions of the State.

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[*Huma* or *Ladang* land. Customary Rules as to fencing and as to the simultaneous burning of a general clearing.  
*Malacca Code*.]

To declare the law regarding up-land farms and clearing. If the newly-felled timber on such a clearing is fired by some one and is successfully burned, there is nothing to be said. But if it is not burned off, the person who set fire to it must be ordered to lop and pile the branches on half the clearing, or, if it should belong to a Chief, on the whole clearing. If a number of persons clear land in concert, and when each has felled his portion, one of them of his own individual motion and without any general

\* 1 *mas* or *amas* = 1 *mayam* =  $\frac{1}{4}$ th of the weight in gold of a Spanish dollar?

برکاون ۲ تله همبیرله تباغن ماسیغ ۲ مک نیام دباکرب دغن سورشب دیری تیاد دغن موافقه یغ رامي مک تباکرهوما اورغیغ باقی اینتون دمکین چوگا حکب دان جکلو ممباکرهوما سکل اورغ باقی سده ممباکر مک تفکاله ای سورغ تیاد تقصیر اکن تنافی جیک سکل فادی اورغ ایه دما کن بای اتوکر بو مک مقکتی ای سبب کرن تقصیر تیاد ای ممباکر دان جیک هایس دما کن بناتغ سمون ملینکن دمکینله جوک دحکمکن اتسن انتسه.

kawan telah hampir-lah terbang-an masing-masing maka tiba-tiba di-bakar-nia dengan sa'orang-nia diri tiada dengan muafakat yang ramei maka ter-bakar huma orang yang baniak itu pun damikian juga hukum-nia dan jikalau mem-pagar huma sagala orang baniak sudah mem-pagar maka tinggal iya sa'orang tiada taksir akan tetapi jika sagala padi-padi orang itu di-makan babi atau kerbau maka meng-ganti iya sabab karena taksir tiada dia mem-pagar dan jika habis di-makan benatang samua-nia melain-kan damikian-lah juga di-hukum-kan atas-nia antahi.

فد میتاکن حکم رسم سکل اورغ یغیرتاتم ۲ من فراوله کامواکن فاگردان فاریه جاشن تقصیر منوغکوی دی.

سبرمول تاتم ۲ من ایه انس دو فرکارا

سواة تانمن ایه اد بواکر جیک ماسق کربو او اموجکلو ترتیکم فد مالم میله بناتغ ایه سله هرکان تنافی ند قول یغ صم میله سموان هرکان مک تدمن ایه دسیله اوله یغ امغون بناتغ.

Pada mengata-kan hukum resam sagala orang yang ber-tanam-tanam-an per-uleh kamu akan pagar dan parit, jangan taksir menunggu-i-dia.

Sabermula tanam-tanam-an itu atas dua perkara suatu tanam-an itu ada ber-pagar jika masok kerbau atau lumbu jikalau ter-tikam pada malam menyilih benatang itu sa-belah harga-nia tetapi pada kaul yang sah menyilih samua-nia harga-nia maka tanam-an itu di-silih uleh yang ampunia benatang.

agreement sets fire to his portion and the fire extends to the land of the others, the same law is to be followed. And if the persons interested in the clearing set up a fence round it, and, though most of them fence their respective portions, one person neglects to do so, this is no offence; but if, owing to such neglect, the crops of the others are eaten by pigs or buffaloes, he shall make good the loss, for it was by his neglect in not fencing that it occurred, and if the whole crop is devoured by animals the same law is to be observed.

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[Obligation to fence. Cattle-trespass. *Perak Code*.]

To declare the customary law regarding the duties of the owners of growing crops. Ye must all have fences and ditches [round your holdings] and must not neglect to watch them.\*

Growing crops are of two kinds. First, those which are fenced in. In the case of these, if a buffalo or ox effects an entry and be stabbed at night [by the owner of the crop or his people], the latter must make good half of the value of the beast. But according to another sound doctrine, the full value of the beast must be made good (by the crop-owner) and the value of the damaged crop must be made good by the owner of the beast.

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\* "The prevalence of this practice (the enclosure of cattle in fences), and the care with which fencing is universally attended to, is the best evidence of the value set upon land by a dense population. Their perception of the rights of property, and their desire to maintain and respect them, are amply attested by their many arrangements to restrain the trespass of cattle. On the other hand, one of the most serious annoyances with which the planters of the South have had to contend, both on their Coffee and Sugar Estates arises from the notorious indifference of the Kandians and Singhalese in this particular, and their disregard of all precautions for securing their buffaloes and bullocks by day or by night." TENNENT'S "Ceylon," II, 532.



كدوا تانمن اية تياد برفا كر جك دتيكم فد مالم مپيله سوان يغ امقون تانمن  
 اية دان تياداله دسلپن اوله يغ امقون بناتغ اكن تانمن اية  
 جكلو سيغ تريكم ساقولغ دوا حكمن ملينكن جكلو سده مشهور جاهتن كرو اية  
 سهقگ مپيله سله هرگان جوك دان تانمن اية دسيه قول اوله يغامقون كرو

Ka-dua tanam-an itu tiada ber-pagar jika di-tikam pada malam menyilih samua-nia yang ampunia tanam-an itu dan tiada-lah di-silih-nia uleh yang ampunia benatang akan tanam-an itu.

Jikalau siang ter-tikam sa-pulang-dua hukum-nia melainkan jikalau sudah masahur jahat-nia kerbau itu sa-hingga menyilih sa-belah harga-nia jaga dan tanam-an itu di-silih pula uleh yang ampunia kerbau.

فد مينا كن حكم بوه هن ددالم كمقوغ اورغ اتو ددالم كوت نكري ادقون جيح  
 تياداي ممپها كيكن بوه ايت اكن توانن دماكن برسماء جكلو دجوالن بواهن ايت مك دوتتا  
 هرگان سقرتك دوا بها كي فد امقون كمقوغ سبها لي اكن تونن لام دان جك اي تياد  
 ماهو ممري مك ماره اي لالو دتبعن فوكو ايت مك مقادف امقون فد حكيم مك  
 دسوره حكيم باير هرگان فوكو ايت بكيمان عادت سكل فوكو كايوم ن مكدالم كمقوغ  
 اورغ داكن سكل بواه هن ايتون مان عاتق يغ سقرتيك جوكا دان جكلو دجوالن  
 اوله امقون كمقوغ اية دافه ددعوان اوله يغ امقون لام ملينكن يفتياد ادفركشان لاي

Pada menyata-kan hukum buah-buah-an di-dalam kampong orang atau di-dalam kota negri ada-pun jika tiada iya mem-bahagi-kan buah itu akan tuan-nia di-makan-nia ber-sama-sama jikalau di-jual-nia buah-nia itu maka di-pinta harga-nia sa-per-tiga dua bahagi pada ampunia kampong sa-bahagi akan tuan-nia lama dan jika iya tiada mahu mem-beri maka marah iya lalu di-tebang-nia pokok itu maka meng-adap ampunia pada hakim maka di-suroh hakim bayar harga-nia pokok itu bagei-mana 'adat sagala pokok kayu-kayu-an yang di-dalam kampong orang di-akan sagala buah-buah-an itu pun mana 'adat-nia yang sa-per-tiga juga dan jikalau di-jual-nia uleh ampunia kampong itu dapat di-dawa-nia uleh yang ampunia lama me-

The second kind of growing crop is that which is not fenced in. In the case of land of this kind, the value of a beast stabbed at night in the act of trespassing must be made good in full by the owner of the crop, and there is no obligation upon the owner of the beast to make good the value of the damage done by it.

Should a beast be stabbed [trespassing] in daylight, the rule is that twice its value must be paid, except in the case of a notoriously vicious buffalo,\* only one-half of the value of which need be paid, and the owner of which must make good the damage to the crop.

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[Superior and Inferior Rights. *Malacca Code.*]

To declare the law regarding the fruit of trees growing in the *kampong* of another or in the capital town, if the proprietor (of the trees) does not give a share of such fruit to the owner of the land, so that they may enjoy it in common, but on the contrary sells such fruit (for his own benefit), one-third of the value thereof may be demanded, that is to say, two shares go to the proprietor of the *kampong* and one share to the owner of the land. If the former will not give it, but in his anger cuts down the trees and the land-owner presents himself before the judge for redress, the judge must order the value of the trees to be paid in accordance with the customary price of all fruit-trees growing in the *kampong* of others, and in like manner fruit must be appraised, the above custom of dividing in thirds being observed, and if it is sold by the proprietor of the *kampong* the owner of the ancient right to the land has the right to sue.

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\* Compare the rule of English law as to animals of a known vicious disposition. *Coe v. Burbridge*, 13 C. B. N. S. 430.



هپاله كمفو غ اتو دوسن يقدانكره درفد راجا منترى اكن سسور غ ادفون سمرت بندا هارا  
 دان اور غ بسر ممبرى كمفو غ اكن سسور غ دغن تباد تاهو دانه سمفى بركات اكن  
 حالن مريكثية كقد راج ادفون جكلو دامبل كمفو غ اور غ اتو دوسن سسور غ بسر  
 مك دبريكنن كقد سسور غ مك اوله امقون كمفو غ اية دترسمهكنن كقد راج مك  
 راج فون برتته اية فون تباد دامت ددعوا لاي اوله امقون كمفو غ اية كرن سده دغن  
 ستاهو راج انتهي

lain-kan yang tiada ada per-kata-an lagi hania-lah kampong  
 atau dusun yang di-anugraha deri-pada raja mantri akan sa-  
 sa'orangada-pun saperti bandahara dan orang besar-besar mem-  
 beri kampong akan sa-sa'orang dengan tiada tahu dapat sampei  
 ber-kata akan hal-nia marika itu kapada raja ada-pun jikalau  
 di-ambil kampong orang atau dusun sa'orang-orang besar-  
 besar maka di-beri-kan-nia kapada sa-sa'orang maka uleh am-  
 punia kampong itu di-per-sembah-kan-nia kapada raja maka  
 raja pun ber-titah itu pun tiada dapat di-d'awa lagi uleh am-  
 punia kampong itu karena sudah dengan sa-tahu raja antahi.

قد ميتا كن حكم اور غ بر كادي دوسن مك بر كادي اية دوافر كارا سوات هارس كدوان  
 كدا هارس ادفون سمرت سسور غ بر كادي دوسن كقد راج اتو اور غ كمفو غ يغ اد تانمنن  
 مك تباد بربوه قد يغ ممكفم كمدين اية سلمان اي ممكفم اية مك بيراف تهن  
 دنتيكنن تباد جوا بربوه مك دافت دكدانكن اوله يغ امقوب امس اية ادفون يفتياد  
 دافه دكدانكن اية دوسن كلاف فينغر اتو بارغسباكيب تياداله بوله دكدانكن حكمن

Pada menyata-kan hukum orang ber-gadei dusun maka  
 ber-gadei itu dua per-kara suatu harus ka-dua-nia ganda harus  
 ada-pun saperti sa'orang ber-gadei dusun kapada raja atau  
 orang kampong yang ada tanaman-nia maka tiada ber-buah  
 pada yang memegang kemdian itu selama lama-nia iya meme-  
 gang itu maka be-berapa tahun di-nanti-kan-nia tiada jua ber-  
 buah maka dapat di-ganda-kan-nia uleh yang ampunia amas  
 itu ada-pun yang tiada dapat di-ganda-kan-nia itu dusun kelapa  
 pinang atau barang sa-bagei-nia tiada-lah bulih di-ganda-kan-



A case in which there can be no question at all (as to the right of the land-owner) is the case of a *kampong* (orchard or plantation) or *dusun* (grove or *tope*) which is granted by the Raja or Mantri to an individual. Regarding the Bandahara and Chiefs, however, if one of them grants a *kampong* to a person and nothing is known of it by the Raja until the case of the cultivating-proprietor is represented to him, or if any Chief takes the *kampong* or *dusun* of any person and grants it to another and the proprietor represents the matter to the Raja and the Raja confirms the grant, the proprietor of the *kampong* has no further cause of action, for the thing has been done with the knowledge of the Raja. The end.

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[Hypothecation of Land. Recovery of Land, &c., wrongfully taken. *Malacca Code.*]

To declare the law regarding the hypothecation of *dusuns* (groves of fruit-trees). Now hypothecation is of two kinds, the first is *harus* ("lawful"), the second is *ganda harus* ("lawful to double").

If a man hypothecates a *dusun* (grove of fruit-trees) or a *kampong* planted with fruit-trees to the Raja, and the trees do not bear fruit while in the possession of the bailee during the whole time of his possession, even though he wait for years, the creditor may claim double his money.

Property in respect of which this doubling cannot take place is a grove of cocoa-nut or betel-nut or other similar trees. The law is that *ganda* does not apply to these, and should the creditor claim it, in-

دان جيڪ دگنداڪن مڪ دبري تاهوڪدحڪيم مڪ حڪيمه ج'دي لاونپ جيڪ اي منداقة  
 بارعسيا ڪين بندا يغ غريب ڪد ڪمفو غ اورغغ دڪفڪنن ايه دبهائي سفتريڪ عادت  
 دان سبهاڪي فد يغ ممڪغ ڪادي ايه دوا بهائي فد امقوب ڪرن لاکي اي منغکو دتمغه  
 ايه دان دمڪين لاکي ڪمفو غ يقدانڪره اڪن اورغسرر چڪو اي منداقة سسواء فنداقتن  
 دبهائي دوا فد يغ امقوب سبهاڪي دان ڪد يغ منداقة سبهاڪي دمڪينه حڪمن ادقون  
 حڪم دوسن دوا بهائي اوله سورغ يغتيا دبرهوتغ مڪ دماڪن بوهب دان  
 دجوالن مڪ دانغ توانن بوله ددعواب دان دمڪين لاکي سگل اورغغ دمراڪي اوله  
 راج مڪ لاري اي فد نڪري لائن سبب تاڪوتغ. حسي مڪ دوسن اتوڪمفوشن  
 دتفلكنپ تيپاء داميل اوله اورغغيت غون بوله ددعواب فد ڪمدين هاري ڪرن حقن  
 نسچاي دڪماليڪن اوله حڪيم اداب.

nia hukum-nia dan jika di-ganda-kan maka di-bëri tahu ka-  
 pada hakim maka hakim-lah jadi lawan-nia jika iya men-dapat  
 barang sa-bagei-nia benda yang ghraib kapada kampong orang  
 yang di-pegang-kan-nia itu di-bahagi sa-per-tiga 'adat dan  
 sa-bahagi pada yang memegang gadei itu dua bahagi pada  
 ampunia karana lagi iya menunggu di-tampat itu dan dami-  
 kian lagi kampong yang di-anugraha akan orang besar-besar  
 jikalau iya men-dapat sa-suatu pen-dapat-an di-bahagi dua pada  
 yang ampunia sa-bahagi dan kapada yang men-dapat sa-  
 bahagi damikian-lah hukum-nia ada-pun hukum dusun dua  
 bahagi uleh sa'orang yang tiada ber-hutang maka di-makan-  
 nia buah-nia dan di-jual-nia maka datang tuan-nia boleh di-  
 d'awa-nia dan damikian lagi segala orang yang di-murka-i uleh  
 raja-raja maka lari iya pada negri lain sebab takut-nia. Hata  
 maka dusun atau kampong-nia di-tinggal-kan-nia tiba-tiba di-  
 ambil uleh orang itu pun boleh di-d'awa-nia pada kemdian  
 hari karana hak-nia naschaya di-kembali-kan uleh hakim  
 ada-nia antahi.

فري حڪم برسوا ڪن يوم.

افيل دبزين اوله سسورغ لاکي ۲ ديوه فد سسورغ دسورهن برهوما مڪ

Pri hukum ber-sewa-kan bumi. Apa-bila di-bëri-nia uleh  
 sa'orang laki-laki di-buboh pada sa'orang di-suroh-nia ber-

formation may be given to the judge, who shall oppose it. If the creditor finds any concealed property of value upon the land of the debtor which is held by him in hypothecation, the custom is that it shall be divided in three equal shares, one of which shall go to the holder of the mortgaged land, and two to the proprietor, for the finding has taken place while the creditor is in possession of the land. The same principle applies to land bestowed by the Raja upon Chiefs. If anything is found thereon, it must be divided in two equal shares, one of which goes to the owner of the land and the other to the finder. This is the law.

Now regarding *dusun* there are two regulations, first in the case of a man to whom no debt is due, but he nevertheless eats the fruit of the *dusun* and sells it; in such a case, if the owner appears, he has a right of action. So in the case of persons who have incurred the displeasure of their Rajas and flee to other countries out of fear for their safety, abandoning heir *dusun* or *kampong*, which are forthwith taken by others. In their case also, the rightful owners may sue in after days, for the property is theirs and shall certainly be restored to them by the judge. The end.

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[Sub-letting. A stated rent necessary. *Perak Code*].

The law regarding the renting of land. If land be made over by a man to another, the latter being put in to cultivate it on the condition that he receives



فرجين سوكو درند تانه فرهومان ايت اكن اوڤهن مك تياداله هارس  
جك دسواكن دغن امس اتو فيرق اتو مكالن دنتوكنن هارسله.

huma, maka per-janji-an sa-suku deri-pada tanah per-huma-an  
itu akan upah-nia ; maka tiada-lah harus jika di-sewa-kan-nia  
dengan amas atau perak atau makan-an di-tuntu-kan-nia harus-  
lah.

فري حكم اورغ مپوا رومه

مك افكل بناس دغن سواة سبين مك اورغ مپوا اية مپيله.

جكلو هندق دبناسكن فرجين مك دفتايله كمالي اكن سلبه سواب اية  
امقامن سورغ مپوا رومه ججين سفوله بولن سراتس تيمه مك دديامين سولن رومه اية  
رتوه اتو بناس دكيراكن سولن سفوله تيمه دان يغ سميلن فوله اية دفتايله كمالي  
جك اي بركن ديم لا كي درومه اية دسورهله فريكي كارن سواب تله دبایرپ ترله دهول.  
مثل جكلو بلوم دبري سواب بتاف حكمن. افكل اي اشكن مغديامي دبایرپله  
سوا يفته لالو دان جيك اي هندق مغديامي تمغه ايت جوك دسورهله فريايكي دان  
دبایرپ سوا يغاد لا كي فداب اية.

Pri hukum orang yang menyewa rumah maka apa-kala  
binasa dengan sa'suatu sabab-nia maka orang menyewa itu  
menyilih.

Jikalau handak di-binasa-kan per-janji-an maka di-pinta-  
nia-lah kambali akan sa-belah sewa-nia itu-umpama-nia sa'orang  
menyewa rumah janji-nia sa-puloh bulan sa-ratus timah maka  
di-diam-i-nia sa'bulan rumah itu runtoh atau binasa di-kira-  
kira-kan sa'bulan sa'puloh timah dan yang sambilan puloh itu  
di-pinta-nia-lah kambali. Jika iya ber-kenan diam lagi di  
rumah itu di-suroh-nia-lah per-baik-ki karena sewa-nia telah  
di-bayar-nia ter-lebih dahulu.

Misal jikalau belum di-beri sewa-nia betapa hukum-nia ?  
Maka apa-kala iya anggan meng-diam-i di-bayar-nia-lah sewa  
yang telah lalu dan jika iya handak meng-diam-i tempat itu  
juga di-suroh-nia-lah per-baik-ki dan di-bayar-nia sewa yang  
ada lagi pada-nia itu.

one quarter of the produce as compensation for his trouble, such an agreement is not lawful. But if the land be let out in consideration of gold, or silver, or food, the amount of which is determined, this is lawful.

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[Lease of House Property. House at risk of owner. *Perañ Code.*]

The law affecting the tenants of houses. If the house is destroyed by the fault of the tenant he must make good its value.

Should the tenant desire to put an end to the agreement, he may demand that a proportionate part of the rent shall be returned to him. For instance, a man rents a house on the undertaking that he shall pay one hundred catties of tin for ten months; he resides there for one month, and then the house falls down, or is otherwise destroyed; in this case, ten catties of tin must be allowed for the one month of occupation, and he may demand that the remaining ninety catties shall be returned to him. If he likes to continue to live in that house, he can call upon the owner to repair it for him, for he has paid in advance.

The case may be put, "if the rent has not been paid beforehand what will the law be?" The answer is, at the time that he refuses to live in the house any longer, he must pay rent for the term that has already expired; or if he still desires to go on living in the place, he may call on the owner to repair and must pay all rent which subsequently becomes due.

فري حكم بندا يغ سكوتو بوم دان سكل فريواتن دان سكل فوهن كايومغيكو  
يوم ايه

برمول انيل دجوان اوله سوڠرغ درغد دوا ايت اكن بندا يغ سكوتوايت  
كغد اورغ لاین مك دبليله اوله يغ سكوتوايت كغد جوالن ايت تيا د هارس دجوان  
فدا اورغلاين.

مك جكلو برسلاهن فدا قدير بندا ايت اتو فدا هرکاپ مك اورغ ممي  
ايه برسغه.

مك جكلو ترلميت دتوتون درغد ملينكن عذرب بناس حكم بندا يغ سكوتوايه  
برمول جك سوڠرغ سكوتوايه سوک منجوال كغد لاین اورغ دان يغ سوڠرغ تيا  
ميوكا كن مك دامبليله سكلين بدا ايه اتو دنگلكن اوله يفتيا د ممفر كسكن ايه.

Pri hukum benda yang sakutu bumi dan sagala per-buat-an dan sagala pohon kayu meng-ikut bumi itu.

Ber-mula apa-bila di-jual-nia oleh sa'orang deri-pada dua itu akan benda yang sakutu itu kapada orang lain. Maka di-beli-lah oleh yang sakutu itu saperti jual-an itu tiada harus di-jual-nia pada orang lain.

Maka jikalau ber-salah-an pada kadarnia benda itu atau pada harga-nia maka orang yang mem-beli itu ber-sumpah.

Maka jikalau ter-lambat di-tuntut-nia deri-pada-nia me-lain-kan 'uzur-nia binasa hukum benda yang sakutu itu.

Ber-mula jika sa'orang sakutu itu suka men-jual kapada lain orang dan yang sa'orang tiada menyuka-kan maka di-ambil-nia-lah sakalian benda itu atau ditinggal-kan oleh yang tiada mem-per-kenan-kan-nia itu.



[*Joint-proprietorship, Perak Code.*]

The law regarding property which is held in common—land, and cultivation of all kinds and all fruit-trees which go with the land.

If any property so held in common be sold by one of two joint-proprietors to a third person, though the other joint-proprietor be willing to purchase it on the same terms, such a sale is illegal.

If there be a disagreement as to the nature of the property sold (*i.e.*, whether it is part of the joint-property or not), or as to the price of it, the purchaser must be put upon his oath.

But if there be delay in making the claim (on the part of a joint-proprietor whose interests have been prejudiced by the sale of some of the joint-property by another joint-proprietor to a third person), unless this be caused by ill-health, the law of joint-proprietorship shall cease to apply.

If one of two joint-proprietors is willing to sell joint-property to a third person, and the other is unwilling to do so, the latter must either take over the whole of the joint-property or must relinquish his interest in it to the other [at a valuation?].

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## APPENDIX II.

## CLAIMS OF IMPROPRIATORS. MALACCA LANDS.

*Tuesday, 10th October, 1826.*

The following European and Native Landed Proprietors were assembled this day at the Resident Councillor's Office for the purpose of enquiring into the particulars detailed below:—

B. DE WIND, Esq.  
J. B. WESTERHOUT, Esq.  
G. KOEK, Esq.  
A. VELGE, Esq.

The Captain of Malays:—

AROOM	} Inchis.
MAHMAT TYRE,	
LOERIEN,	
BOOROE,	

M. DE SOUZA was present by proxy in the person of his son.

Messrs. De WIT, D. KOEK, and G. DE SOUZA, the Captain Kling and Dosso Bindasa were requested to attend, but unavoidable circumstances detained them elsewhere.

The above meeting took place for the purpose of ascertaining the nature of the agreement subsisting respectively between the Government, the landed proprietors, the Penghulus (or intermediate officers between the landed proprietors and the tenants), and the immediate cultivators of the soil.

1.—Between the Government and the landed proprietors.

On a reference to the records in the Registrar's Office, it would appear that some grants expressly state the right of Government to resume the land, and all, so far as the inquiry has gone, seem to indicate an ultimate right of this nature.

The grantee, by the records, is generally supposed to receive the land under an engagement of clearing the same of jungle, and the right of resumption on the part of Government would seem to arise from the non-fulfilment of this expressed or implied duty on the part of the grantee.

In regard to this clause, implied or seemingly understood in favour of Government, the present proprietors state that, without

questioning the absolute right of Government on this point, they consider themselves as possessing in equity a full and inviolate title to their grounds, inasmuch as the land has been sold to, and handed over during a series of years to various individuals without any mention being made of such inherent reservation affecting their title. On being required to produce their title deeds and grants, the present landed proprietors can only show Bills of Sale. They state that all sales or transfers of land were made in the Court of Justice, which body detained all previous papers and deeds on delivering up the last Bill of Sale or Transfer, and that the Court did not intimate to them the reservation above, to which it was their duty to do, if such a right be recognised on the part of Government.

The proprietors acknowledge that they consider themselves bound, on the requisition of Government, to keep in repair all established bridges and roads running through the grounds, and to clean the banks and body of the river bordering on their estates from nuisances. But that all new roads are to be constructed at the expense of Government, who can carry such roads through any part of an estate, after intimating their intention to the immediate proprietors of the soil.

The proprietors acknowledge also, that in cases of emergency (if any such should occur), they are bound to provide for the peace of their respective estates by embodying a police from among their tenants.

## 2.—Between the landed proprietors and the Penghulus.

The appointment of Penghulus is not obligatory, but is left to the free will of the proprietor, being solely for his own convenience. On small estates there may be no intermediate officer. On estates somewhat larger, but possessing a paucity of tenants, there may be a *mata-mata*, who, under a more modest designation, is *de facto* a Penghulu, both in power and privilege. On estates possessing 15 or 20 houses, there is usually a Penghulu appointed. On extensive estates, there are several Penghulus, one being generally appointed for each respective quarter of an estate, which may incorporate parcels of ground of different names.

The Penghulu and Mata-mata are exempted from any tax or assessment on their property, and are supposed to settle all disputes of minor importance subsisting among the tenants. But this is by simple compromise, as they possess no judicial powers. They pay regard to the tranquillity of the estate, and are the medium of communication between the landed proprietors and the tenants.



The Penghulus are not Government Officers in any sense of the term, and prior to the British authority receiving over Malacca on 9th April, 1825, Government did not, in any respect, interfere with them. Since that period, the Penghulus have been compelled to appear in Court, to take an oath for correctly exercising their authority.

3.—Between the landed proprietors and the tenants.

The tenant settles on an estate by the verbal permission of the proprietor. There is no express law as to the rate of rent payable, but the custom in general is for the landlord to receive 10 per cent. upon all the produce of the soil, although, in some particular instances, so low as 6 per cent. has been accepted by way of encouragement. When spices or pepper are to be planted, there is usually a separate and sometimes a written engagement made, and no tithe is levied for the first 3 or 4 years.

During the Dutch administration, the inhabitants were not permitted to cultivate padi, and the produce of the estate consisted chiefly in fruits, wood and charcoal. Padi cultivation is however now extending in all parts. The tithe of padi, spices and pepper is usually received at the residence or stores of the cultivators, and in most cases this tithe is taken by estimation rather than by absolute measurement, which is found to be inconvenient. But the tithe of other articles is generally received in cash, after the same have been disposed of, and in case of apparent fraud, the sale must be traced, in order to ascertain the truth or error of such a suspicion. The land-holder possesses no right to establish his own mode of assessment or revenue, whether as to time, or place, or rate. In the collection of these tithes, some proprietors farm out their revenues, and others receive them through their own agents.

A tenant may sell, transfer, devise, &c. the portions of land he may cultivate, and he is free to cultivate the soil to any extent. He may quit the estate at his free pleasure. But the land-holder cannot force him off the estate without just cause of offence. When this exists, a proper time must be granted to the tenant to enable him to dispose of his property.

If such tenant appears dilatory in effecting his arrangements, the land-holder may assemble the Penghulus and elderly people as a committee of appraisement, and the land-holder paying the amount according to their estimate, can oblige the tenant to quit the estate.

If the tenant feels aggrieved with the conduct or the judgment of the Penghulu, he is to apply to his landlord, and in all cases,

without exception, where disputes or differences of opinion may subsist between the tenant and his landlord, which cannot otherwise be compromised, the appeal lies to Government.

*Wednesday, 11th October, 1826.*

As the nature of the landed tenures, so far as respects the relative right of Government and the landed proprietors, remains involved in some obscurity, the following order was issued, and it is believed that the question at issue will be satisfactorily elucidated when the Register required in this order may be completed.

With a view to ascertain the precise nature of the landed tenures, so as to complete the information which was yesterday elucidated at a meeting of the principal landed proprietors, the Dutch Translator is requested to examine the records in the office of the Registrar, who is to assist in the said enquiry, and extract from thence the particulars necessary to fill up an Abstract Registry of the following form :—

*Abstract Registry of the Grants of Land made by Government from the earliest periods to the Inhabitants of Malacca.*

No.	Date of Grant.	Names of Grantee.	Names and Extent of Land granted.	Resumption by the Letter.	Resumption not stated.	Right of Resumption cut off by Letter.	Dates and Impositions.	REMARKS.

The Land Surveyor will also draw up a draft of the Territory of Malacca, grounded upon the map in the Resident's office. In this draft, the Land Surveyor will trace, in double lines, the several divisions according to the original grants of Government and with Roman letters will refer to the foot of the map, or to an appended Schedule, exhibiting the dates of the original grants, names of the grantees, and other particulars as set forth in the Register to be completed by the Dutch Translator as above directed. The Land

Surveyor will then trace off, with colours only, the present distribution of territory, using numbers, in lieu of Roman letters, for references as above.

As this Register and the map are to be submitted to the Hon'ble the Governor, the period of whose arrival is very uncertain, the Dutch Translator and Land Surveyor are requested to exercise such practicable expedition as may be compatible with a clean elucidation of the points in question.

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*Extract from a Minute by Mr. FULLERTON, Governor of the Straits Settlements, dated the 24th of November, 1827.*

All the papers connected with Lands of Malacca being under preparation for transmission to Bengal, I now record a minute to accompany them, being an abstract of past transactions in that department.

The Lands of Malacca extend along the coast of the Malay Peninsula 39 miles, their greatest breadth inland, without including Naning, 28 miles, containing square miles 654, or acres 418,560. Of this, 500 square miles, or acres 320,000, are capable of wet rice cultivation, and of which 500 acres are now supplied to be actually cultivated. Of the dry lands, acres 10,000 may be supposed to be planted with fruit trees, or in gardens, acres 88,560 waste and covered with forest.

The whole of the lands appeared to have been assigned over to certain of the inhabitants nearly one hundred years ago. On first enquiry and examination of the deeds held by the present proprietors as they were called, descendants of the first grantees, the Government were led to view them as absolute proprietors and owners of the soil at full liberty to rent and derive the utmost advantage from them. On a further enquiry, however, and the examination of the Dutch records, it was found that only the Government right of levying from the resident inhabitants a tenth of the produce had been granted to them, and Proclamations were discovered interdicting, under heavy penalties, the demand of any rent or tax beyond the tenth of the produce. The persons thus investing with the Government right, it appeared, took little pains to encourage or extend the cultivation. Residing at Malacca and never quitting the town, the right of levying the tax was sold annually to certain Chinese inhabitants, who appear to have exercised over the inhabitants the right of compulsory labour and a



degree of power inconsistent with the improvement of the country. In reality, as the exercise of Police functions seems to have been a part of the tenure, the whole authority over the country rested with a few Chinese contractors. In order to open to Government the means of direct management of the lands with a view of encouraging and extending cultivation, as well as maintaining due control over the inhabitants, the redemption of the Government right to the tenth from the persons called proprietors presented itself as a most desirable measure. The collections having been rented, and the renters supposed to gain considerably, it was calculated that, by agreeing to pay to the proprietors a sum, even a little exceeding that received by them at present, little, if any, immediate loss would be sustained, and the Government would, besides the levy of the tenth on the lands actually occupied, be entitled to dispose of the waste and derive a growing revenue from the gradual extension of cultivation and increase of produce, to a portion of which they would be entitled. A settlement was accordingly made with the proprietors, whereby Government agree to pay annually according to the list. In consideration of which, the proprietors agreed to make over to Government all right derived from previous grants given by the preceding Government, surrendering all such as were in their possession. More than a year having expired, the following is the result:—

*The total amount to be charged against the land.*

First, payable to former Proprietors, ...	16,270	0	0
Second, Contingencies, ...	145	5	9
Third, Establishment, ...	4,560	0	0
	20,975	5	9
Collection, ...	15,400	12	1
Difference, ...	5,574	9	8

R. FULLERTON.

*Statement of Lands lately taken by Government.*

J. B. DE WIND, ...	4,500	00
Heirs of A. KOEK, ...	2,000	00
A. A. VELGE, ...	500	00
Mrs. WESTERHOUT, ...	2,500	00
Heirs of DE COSTA, ...	700	00

*Carried forward, ...* 10,200 00

		<i>Brought forward,...</i>	10,200 00
DANIEL KOEK,	...	850 00	
APPA KACHIL,	...	1,500 00	
MANUEL DE SOUZA,	...	400 00	
Mr. WESTERHOUT, & Co.,	...	450 00	
Intje SOURIN,	...	170 00	
" AROM, ...	...	300 00	
" SARIAH,	...	100 00	
Heirs of SAMSOODIN.	...	50 00	
Mr. WESTERHOUT, (Malim),	...	150 00	
Intje SADKAH, (Bertam),	...	120 00	
SEWA SANGRA, Chetty,	...	100 00	
SEDASSUAH, ...	...	750 00	
MOUNT & Co.,	...	50 00	
Hadjee ABOOBAKAR,	...	300 00	
Intje AHMID & Co.,	...	380 00	
" MOMET HAYER,	...	300 00	
" AHAMIDAH,	...	100 00	
		<b>Total Sicca Rupees,...</b>	<b>16,270 00</b>

A. M. BOND,

*Malacca, November 2nd, 1829.**Assistant Resident.*

*List of Allowance to the Panghuloos stationed at the different parts  
in the Interior from 1st July to 30th June, 1829.*

July,	1828.	18 Panghuloos at 10 Sicca Rs. per		
		month, each	...	180 00
August,	" "	ditto	ditto, ...	180 00
September,	" "	ditto	ditto, ...	180 00
October,	" "	ditto	ditto, ...	180 00
November,	" "	ditto	ditto, ...	180 00
December,	" "	ditto	ditto, ...	180 00
January, 1829.	" "	ditto	ditto, ...	180 00
February,	" "	ditto	ditto, ...	180 00
March,	" 21	ditto	ditto, ...	210 00
April,	" "	ditto	ditto, ...	210 00
May,	" 16	ditto	ditto, ...	160 00
June,	" "	ditto	ditto, ...	160 00

**Total Sicca Rupees,...** **2,180 00**

A. M. BOND,

*Malacca, the 29th October, 1829.**Assistant Resident.*

*Extract from a Letter from the Honourable the Court of Directors,  
dated 30th September, 1829.*

156. The investigations requisite for the adjustment of the landed tenures at Malacca have, we are happy to see, been satisfactorily performed, and the adjustment itself completed. The following are the points which have been ascertained:—

1st.—That the pecuniary claim of Government upon the soil, by the custom of the place, and of the neighbouring Malay States, amounted to one tenth of the produce.

2ndly.—That the persons called the proprietors, mostly Dutch colonists resident at Malacca, were merely persons to whom Government had granted out its tenth, and who had no other claims upon the produce, nor upon the occupiers, not founded in abuse.

3rdly.—That the occupiers, therefore, were the real proprietors of the soil.

4thly.—That the Panghooloos were merely the Agents of Government, or of the persons called the proprietors, for collecting the tenth share, and performing certain duties of the nature of Police, attached by custom to the proprietorship.

157. We are extremely glad that you have been able to effect, with the body of proprietors, an arrangement whereby they make over to you the whole of their rights, for the fixed annual payment, about equal to the present amount of their annual receipts. You propose to manage the lands directly on account of Government, employing the Panghooloos as Collectors and Police Officers. They are probably the most efficient instruments whom, in the present state of society at Malacca, you have it in your power to employ. They will, however, require a vigilant superintendence, and the more so since the administration of justice, as at present organised, does not afford to the cultivators so accessible or expeditious a means of redress in case of their sustaining any injury, as to dispense with the necessity of other securities.

158. You have reserved, as the privilege of Government, the absolute disposal of all lands hitherto unreclaimed, or which hereafter be suffered to run again into forest and remain unproductive for five years.

159. The limits of all lands occupied by individuals are to be, as soon as possible, determined by survey, and defined by Grants duly issued and registered. All future transfers of landed proper-



ty are likewise to be registered; all these arrangements are highly proper.

160. You have prepared a "Regulation for declaring the rights of the Government over the lands within the territories of Malacca and providing for the due collection of the Government share of the produce thereof." This Regulation, consisting of thirteen paragraphs, you have transmitted for the sanction of the home authorities. We have already separately expressed to you our approbation of most of the arrangements to which this Ordinance is intended to give effect. We have now to add, that it is worded with remarkable clearness and precision and the rights of Government and of the occupiers are exactly and at the same time concisely defined. We, therefore, in conformity with the provisions of the Act 53 Geo. III Chap. 155, hereby sanction, with the approbation of the Commissioners for the Affairs of India, the draft as a Regulation which you have submitted to us, and of which we have already transcribed the title; and we direct this Regulation be promulgated and enforced, on the receipt of this despatch.

A. M. BOND,  
*Assistant Resident.*

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*Extract from a Minute by Mr. FULLERTON, dated the  
29th January, 1828.*

In my minute of the 5th July, 1827, I entered into the consideration of the land tenures, but rather to record the apparent contradiction in terms or incompatibility of a supposed ownership of land with a right of levying no more than 10 per cent. of the produce, or without that of forbidding the occupancy of land except under such term as might be agreed on between parties. The main and express object of that minute was to excite further enquiries and draw forth further information on the subject apparently little understood. Mr. LEWIS has now made a further report, and has submitted two documents out of the records which lend to throw much light on the whole subject. I allude to the order issued by the Dutch Government in the year 1819 referring to one of 1773. These documents render clear the terms and understanding under which the persons denominated proprietors hold their lands. It expressly interdicts and prohibits proprietors from levying as a tax from occupants of land

more than one-tenth of the produce. From this it appears that the Government of the day gave up to the proprietors, not the absolute right or ownership over the land, but only the Government right over it, that is, the tax of one-tenth of the produce. As far as I can trace from every enquiry, it appears that along the whole Eastern Coast of the Bay of Bengal from the commencement of the Burmese Territories to Point Romania, the right of the Sovereign is supposed to consist of one-tenth of the produce.\* The ownership of the land is originally vested in the King, by whom it is made over to subordinate occupants to cultivate and render productive, on the term of yielding a tenth of the produce of every article.† The object of the late Government in assigning to the persons designated as proprietors the right of levying a tenth, probably was to make it the interest of certain individuals to introduce, encourage and extend the cultivation of the lands. In some deeds those terms are expressly mentioned. How far that object has been attained will best appear by the former report of Mr. LEWIS. It appears by that report, that of 1,400 square miles, only acres 5,653 are in cultivation. It appears that so far from the persons called proprietors taking any pains to that purpose, they never even visit these estates, that they do not even themselves collect their tenth, but rent it in the mass once a year to a China contractor by public sale, who, having only one year's interest in the country, extracts from it the utmost he can, and it appears not only from the report of Mr. LEWIS, but my own enquiries, that an excess is sometimes levied beyond the tenth, moreover that services are required, and labour exacted, from the tenants; in short they are kept in a state of vassalage and servitude quite inconsistent with the encouragement of cultivation. The right of levying the Government rent carries with it all the rent power of the State. That right vested in the Dutch proprietors, by them transferred in the mass to Chinese, has established a power and influence in that class too great even for the Officers of Government to hold in check. The advantages, therefore, that would result from the redemption of the rights of Government are too obvious to require further illustration. The present proprietors are stated to be willing to part with their privileges on certain terms and conditions. According to my idea.

\* I exclude that portion of the coast held by the Siamese Government. It is known that the Chief of Ligore takes in kind 40 per cent. of the produce, leaving to the cultivator bare subsistence.

† Here then we find, as in many parts of India, two distinct rights:—(1) The right to the Government tenth. (2) The right of occupancy vested in the subordinate tenant on their paying the tenth.



these should be settled on the principle of tendering them in the shape of an annual payment the full equivalent of which they now receive. That is to say, the proprietors should agree on their own behalf and that of their heirs to surrender and deliver up all rights, privileges and advantages, resulting from this present title, to Government, receiving in return a certain annual sum, payable as long as the British Government shall remain in possession of Malacca. It might have been expedient to have awaited the orders of the Hon'ble Court of Directors before such a measure was carried into execution, but it appears to me that the case admits of no delay. Unless immediate advantage be taken of the disposition evinced by the proprietors to part with their titles, the object may be entirely defeated, for it is impossible to say what complicated rights may arise, and come into judicial decision which may oppose difficulties to future arrangement. It is clear that, by agreeing to pay a sum equivalent to the present amount of their receipts, or even something more—the right being rented and a certain excess of profit, without reckoning undue exaction, must remain to the contractor, and which would, of course, be levied by the Officers of Government—no loss could occur. In support of such an arrangement, and to induce consent to such, it may be pointed out to the proprietors that, by their tenures, they are bound to perform certain services, which, though neglected by the late Government, will be required under our administration; that in all old Grants the right of Government to impose a land tax is expressly reserved, is indeed inherent in every Government, and must, in all probability, be reverted to at no distant period, as it is not to be supposed that Government can be at the expense of affording efficient protection to the country without some contribution of the people, levied in all other countries for purpose of Government. The titles to many of the principal estates as they are called, I have reason to believe are of a very questionable nature, and if strictly scrutinised would be found probably very defective: they have on some occasions been acquired, and their limits extended by the exercise of private and undue influence rather than the sanction of public authority. The circumstance of their having been long in possession of the right, such as they are, is the main argument to induce the offer of pecuniary compensation for their redemption. Should the proprietors, as they are called, decline coming to terms, a strict investigation must take place; the terms expressly stipulated on those quoted in Mr. Lewis's last report, that is, the right of resumption must be exerted whenever they can be traced. The offer of paying an annual sum to the proprietor involves no admission of their claims,



for it must be understood that only on their accepting these terms we waive all enquiry. It would appear that many of the original title deeds lodged in the Office of the Court have been made away with, I entertain little doubt, by persons interested, and that the right of resumption and the provision for cultivating and improving them was inserted in all. Should the proprietors assent to the transfer, our course will be very clear; we shall then stand in their place in relation to the actual tenantry. The possession of the lands now occupied and cultivated must, of course, be ensured to them, that is, on the payment of the regular tenth and no more, due notice must be given them that all existing rights will be carefully preserved to them, that regular papers will be given to them specifying and defining the land attached to each, and securing possession to them and their heirs on the established terms. They must be told that they are relieved from all vassalage and feudal services whatever, that their labour is free, that in rendering the tenth of the produce, all pecuniary obligations due to the State are fulfilled, and that for every article required over and above, payment will be made. It must, however, be understood that the settlement to be made with the occupants will embrace only the lands actually cleared, occupied and cultivated; to all lands actually waste and forest the right of Government is reserved; for the gradual clearing of all such lands, arrangement must from time to time be made by the Officers of Government, and in this respect the known and established principle will be observed. That is, to grant cutting papers to such as may apply, to allow to the parties the occupation of the land free of any payment for a given number of years, after which to be liable to the payment of the established tenth or such other terms as Government may settle with the parties. In a country where the soil is particularly rich and fertile, the climate peculiarly favourable and healthy, where due care and attention exist towards the protection of the persons and property of the inhabitants, influx of population and great extension of cultivation may be reasonably expected.

Having made these observations respecting the lands, and proposed a certain course to be eventually pursued, the next point for consideration is the Police of the country. From the report of Mr. GARLING above alluded to (of the 11th December), I infer generally that there exists no Police in the interior, that the authority of Government has never been established, that the few inhabitants occupying lands near our frontier are subjected to constant annoyance from the Chiefs and inhabitants beyond them, that the proprietors can neither collect their tenth, or even prevail

on any one to reside there. It appears from Mr. LEWIS's report that certain persons under the Chief of Moar have been allowed to establish themselves within the boundaries known from time immemorial as the boundary of Malacca up to Mount Ophir; that this encroachment has been brought about by the aid and connivance of a Dutch proprietor, who was content to act as sub-renter of that Chief, who brought persons into Court to depose to points affecting the limits of the territory; thus, by a strange inconsistency, the sovereign rights of Government, determinable by them only in the Political Department, were brought into discussion in a Municipal Court, which had no jurisdiction whatever in the case. The circumstance of a Dutch subject coming forward to infringe the limits of Dutch territory, affords proof of the singular power assumed by the individual, and the strange laxity and inattention of the Government to their own interest. It would appear indeed, from all I can learn, that the whole time Malacca remained under us, from 1795 to the end of 1818, the public authorities took but little interest in the affairs of the place. Holding it only for a time, the Dutch laws continued in force, and the Dutch Court of Justice was continued in operation, but instead of confining its powers to its proper duties—the administration of Municipal Law—the case before us shows that the Court in reality performed the functions of Government. I mention this subject now, in order to induce caution on the part of the public Officers in parting with the Records of the Dutch Court in Judicial Proceedings, since it seems evident they contain as much matter of Government as of Justice; the whole of the Records should, therefore, be kept as Government Records, the Officer of the Court of Judicature being allowed to inspect, examine and take copies when required. In respect to the measure to be pursued in order to effect the removal of the persons from Moar, and the restoration of the integrity of our territory, I am of opinion a letter should be written to the Chief of Moar to recall them. If not attended to, the gun-boat with a party of Sepoys and a careful person may be sent up to a proper position to insist on their removal, but I apprehend little fear of opposition to our wishes. In respect to Police generally, it may be observed that, so long as the present persons called proprietors continue to levy their tenth, they must perform the reciprocal obligation imposed by their tenure of maintaining the peace of the country. In not performing that duty, they have entirely failed in their obligation to the State. Were the Government, therefore, now to maintain Police Establishments, it would only be to incur an expense which the proprietors ought to pay, and they should be distinctly informed that so long as they exercise the pro-



per functions of Government in the collection of the tenth, deriving the profit thereby, they must perform the reciprocal duty. Another duty properly belonging to the proprietors is that of repairing roads, bridges, paths, &c.; this duty appears to have been much neglected; by all account the roads are by no means in the state they used to be, and ought to be in; the little labour that has been bestowed, I suspect to have been the forced labour of the inhabitants, extracted from them by the proprietors, and not paid for. Should the proprietors agree to part with their titles on reasonable terms, the establishment of a regular Police will not be a difficult matter. The enquiries I have made confirm me in the belief that the Panghooloos are the fittest instruments of Police, they appear to be the principal inhabitants of these villages or divisions. Their proper duty has indeed been to levy the tenth on account of the proprietor. When the proprietor puts his right up to outcry and sells to a Chinese contractor this duty seems to be done by the contractor himself, much to the prejudice of the people; the Panghooloo continues, however, to enjoy the immunities of his office—exemption from the payment of the tithe. Two of the Panghooloos I met with at Ayer Panas, distinctly informed me that their fathers were the Panghooloos before them, and that they expected their sons to succeed them. I infer that by the custom of the country the office is hereditary in families, and I think the admission of such practice generally beneficial, as more likely to ensure good conduct and being consonant to the idea of the people. To render the Police efficient throughout the country, it would only be necessary to appoint the Panghooloo the Superintendent of the Police, to use the European term, Constable of his division, to allow him one or more Peons, to explain to him his duties, they are in this case very simple—to seize, and send in all persons breaking the peace or committing crimes and offences, and to execute orders from the superior Magisterial authorities of the country; other duties naturally present themselves—that of keeping a correct list of all the inhabitants of his division, their characters and mode of life, requiring all newcomers and passers by to report themselves, allowing no person to settle without a register, or report to and license from superior authority. In their Revenue capacity, that is, as a servant of the proprietors, eventually of Government, his duty will be to collect the tenth, to report the state of the crops and of the general cultivation. The duties, if I may use the expression, of Revenue and Police are so blended, that they can best be performed by the same person. As to the argument that may be used in respect to abuse of powers, we must recollect that all power in human hands is liable to abuse, that abuse would probably be



greater, certainly not less, by the employment of a separate stipendiary establishment of strangers—Chuliahs or Chinese. Abuse of power can only be prevented by constant local supervision of the Public Servants of Government, and whether the rights of Government are redeemed or left with proprietors, the occasional presence and inspection of Public Officers is indispensable. The expense of erecting a few bungalows in different parts of the country would be very trifling, and I propose that no time be lost in their commencement. They should be built at different directions, at intervals of from six to ten miles,\* and the roads between them made and kept in repair. To facilitate the means of communication is the first step to improvement and extension of cultivation. When ready means of access are afforded, when men find that they are alike secure at a distance from the town as they are on the spot, the lands then will be occupied and brought into cultivation, and it is only when that general protection shall have been fully established that we can expect Malacca to assume the appearance of a British Settlement. The communication between the Public Officers and the people should be at all times direct, free and unreserved. The interest of Government can never be separated from the prosperity, protection and happiness of the people. We can, therefore, have no object in deceit or concealment of our intention towards them, and from the knowledge possessed by Mr. LEWIS of the language, habits and customs of the Malays in general, I am led to hope his endeavours will be successful in leading the inhabitants of the Malacca Territories fully to understand and duly to appreciate our views in regard to them.

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### APPENDIX III.

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#### COURT OF JUDICATURE OF PRINCE OF WALES' ISLAND, SINGAPORE AND MALACCA.

*Malacca, the 7th day of March, 1829.*

Before Sir JOHN THOMAS CLARIDGE, Recorder, and SAMUEL GARLING, Esquire, Resident Councillor.

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\* At Naning; at or about Tualang Hill; at or about Pangkalan Naning; at Ayer Panas; at half-distance; at the Pepper Plantation; at Supan Hill; at Garling Hill; at Lingy.

## ABDULLATIF v. MAHOMED MEERA LEBE.

Action to recover possession of a certain piece or parcel of

After hearing the evidence of both parties, plaintiff *Non-suited with Costs*.

N. B.—In this case, it was proved that in the territories of Malacca the owners of the soil and the cultivators of it are entirely distinct persons, except in, and in the immediate vicinity of, the Town.

That the owner of the soil cannot eject the cultivator as long as he continues to pay him a certain portion of the produce—generally one-tenth.

That the owner of the soil may sell, or otherwise dispose of his interest, without prejudice to the cultivator, and the cultivator *vice versa*.

That in case the cultivator allows the land to lie waste, the owner of the soil may eject him by due process of law.

That the fact of lands lying uncultivated for periods, is evidence of waste.

That the period for paddy is	...	... 3 years.
Cocoa-nut trees and other fruit-trees is	...	... 3 years.
Gambier,	...	... 1 year.
Pepper,	...	... 1 year.*

## SUPREME COURT,

## MALACCA.

Before Sir P. BENSON MAXWELL, C. J.

March 17, 1870.

SAHRIF v. MITCHELL AND ENDAIN.

*Trespass. Meaning of the expression "hold by prescription" used in sec. 12 of Indian Act 16 of 1839, with respect to lands in Malacca.*

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\* Extracted from the Civil Court Book for Malacca, Vol. 1.

**THE CHIEF JUSTICE:**—This is an action of trespass. The petition contains two counts—one for expelling the plaintiff from his land and preventing him from reaping the growing crop; the second, for breaking and entering into his dwelling house and expelling him from it, whereby he was prevented from carrying on his business, and was compelled to procure another dwelling. The first three pleas deny the trespass and the possession. The fourth alleges that the plaintiff, *not being a cultivator or resident tenant holding by prescription*, was, by a duly served notice, informed that the land in question had been assessed by Government from the 1st of January, 1870, at 97 cents per annum, and was therein also called upon by the Collector to take out proper title for the land, within a month from the date of the service of the notice, and that in default he would be ejected. The plea then avers that the plaintiff would neither comply with the terms of the notice, nor remove from the land within a month; and that the defendants, by the order of the Collector, and in the exercise of the powers given to him by Act 16 of 1839, assisted him in ejecting the plaintiff, which are the trespasses, &c.

The Act referred to authorises the Collector, by section 3, to eject persons in occupation of land otherwise than under a grant or title from Government, if they refuse to “engage for or to remove from” it within a month from the date on which they are called upon by him to enter into such engagement or to remove. But the last section of the Act excepts from its provisions “such cultivators and resident tenants of Malacca as hold their lands by “prescription, subject only to a payment of one-tenth part of the “produce thereof, whether such payment be made in kind” or in money.

The trespass was clearly proved; indeed, it was in substance admitted. It was proved or admitted that a notice in the terms stated in the fourth plea, signed by the Lieut.-Governor, had been served on the petitioner a month before, and that by that officer's orders, the defendant MITCHELL, a Clerk in the Land Office, accompanied by another Clerk of the same Office, went in company with the other defendant, ENDAIN, who is a Police Duffadar, three other Policemen, and an European Inspector, to the house of the plaintiff at about 11 A. M. on the 24th December. The Policemen were armed with swords, and one of the Europeans with a double-barrelled gun. The plaintiff was absent; but they turned his wife and family out of the house, and the furniture was removed from it by their orders. The garden and paddy land were also taken possession of; they were afterwards sold by auction by MITCHELL; and the plaintiff



was kept out of possession down to the present time. The plaintiff's wife made some imputations, in the course of her evidence, on the conduct of defendants and their comrades, in aggravation of the trespass, to the effect that her box had been broken open and some money taken from it, and that some of her furniture had been broken; and she also spoke of a threat to burn down the house if she did not leave it; but, as I stated yesterday at the close of the case, I did not think the imputations sufficiently borne out to be entitled to credit. They were denied by MITCHELL; they were not corroborated, as they might have been, if true, by other testimony; and I had no evidence that any complaint had been made at the time, of the loss or destruction of the money or goods. A question arose in the course of the case, whether the Lieut.-Governor was a "Collector" within the meaning of the Act 16 of 1839, and another, whether the notice was in accordance with the 3rd section, as it did not require the plaintiff "to engage for or remove from" the land; but in the view which I take of the main question in the case, viz., whether the plaintiff is one of those "cultivators or tenants holding by prescription," who are excepted from the provisions of the Act by the 12th section, it is not necessary that I should express any opinion on them.

The term "prescription" does not apply in English law, as Mr. DAVIDSON justly observed, to land, but only to incorporeal hereditaments, such as rights of way, common or light; and if the term were construed in its strictly technical sense, it would find no application to cultivators of land. We had no statute of limitations in this country, relating to land, until 1859, and if "prescription" were to be understood as referring to a title to land acquired by long occupation, the section in question would find little or no application here, because the title acquired by the cultivators and tenants in Malacca does not depend on any statute or law of limitations. But there is another sense in which the term may have been used, viz., in the sense of "custom," and in this sense it would make the section so widely and justly applicable to the circumstances of this Settlement that it appears to me beyond doubt that it is in this sense that the Legislature used it.

"Prescription," properly so called, is personal; it is the title acquired by long usage by a particular person and his ancestors, or the preceding owners of the estates in respect of which the right is so acquired. A "custom" is also established by long usage, but unlike prescription it is "local" not personal; when once established, it becomes the law of the place where it prevails, to the exclusion of the ordinary law; and those who have a right under it, have

it, not because they and their ancestors or predecessors have long enjoyed it, as in the case of prescription, but simply because the custom of local law gives it to them, without any reference to the length of their enjoyment. In the case of prescription, long usage gives title to an individual; in the case of custom, long usage establishes the custom, and it is the custom, become law, which gives title to a class of persons in a locality, and gives it to them at once. The two things are essentially different, but there is a sufficient similarity or analogy between them—usage being an element common to both—to account for their being occasionally confounded; and I think it plain, from the history of the land tenure of Malacca, that it was in the sense of “custom” that the term “prescription” was used in the Act of 1839.

It is well known that by the old Malay law or custom of Malacca, while the Sovereign was the owner of the soil, every man had nevertheless the right to clear and occupy all forest and waste land, subject to the payment, to the Sovereign, of one-tenth of the produce of the land so taken. The trees which he planted, the houses which he built, and the remaining nine-tenths of the produce, were his property, which he could sell, or mortgage, or hand down to his children. If he abandoned the paddy land or fruit trees for three years, or his gambier or pepper plantations for a year, his rights ceased, and all reverted to the Sovereign. If, without deserting the land, he left it uncultivated longer than was usual or necessary, he was liable to ejection. See *Mr. Newbold's Work on the Straits of Malacca*, vol. I, 160. It is clear that rights thus acquired are not prescriptive, in the technical sense of the term, but customary. They are acquired as soon as the land is occupied and reclaimed, and the title requires no lapse of time to perfect it.

It was contended by the Solicitor-General that such a custom was unreasonable and therefore invalid; but if such an objection could now be raised after its long recognition, as I shall presently show, I should not hesitate to hold that the custom was not only reasonable, but very well suited to any country like this, where the population is thin and the uncleared land is superabundant and of no value. It must be for the advantage of the State to attract settlers to lands which are worthless as forest and swamp, and thus to increase at once the population and the wealth of the country. A similar custom or law prevails in Sumatra. (*Marsden's Sumatra*, 224.) In Java, every Javanese has the right to occupy uncleared land, paying for it by giving the State his personal labour on road-making or similar public work, one day in five, or now, under the



Dutch, one day in seven; and though it might seem unreasonable in England that one person should acquire an indefeasible title to occupy the land of another by felling his forest and ploughing the land, I think that, in the circumstances of these countries, it is neither unreasonable nor impolitic for the sovereign power to offer such terms to persons willing to reclaim and cultivate its waste lands. But it is too late to question its reasonableness, after a long and continuous recognition, amounting virtually to an offer of forest land to all who chose to clear it, on the terms of the custom.

The Portuguese, while they held Malacca, and, after them, the Dutch, left the Malay custom or *lex non scripta* in force. That it was in force when this Settlement was ceded to the Crown appears to be beyond dispute; and that the cession left the law unaltered is equally plain on general principles. (Campbell v. Hall, Cowp. 204, 209.) It was held in this Court by Sir JOHN CLARIDGE, in 1829, to be then in full force\*; and although it was decided by Sir B. MALKIN in 1834,† in conformity with what had been held in India, that the law of England had been introduced into the Settlement by the Charter which created the Supreme Court, it seems to me clear that the law so introduced would no more supersede the custom in question, than it supersedes local customs in England. Further, the custom has always been recognised by the Government; down to the present time tenths are collected, both in kind and in money, from the holders of land acquired under the custom; and from 1838 to 1853, commutations of the tenths into money payments were frequently made by deeds between the East India Company and the tenants, in which it was recited that the Company “possessed the right of taking for the use of the Government one-tenth of the produce of all lands in the Settlement of Malacca.” The Malacca Land Act of 1861 plainly refers to and recognises the same customary tenure, when it “declares” that “all cultivators and resident tenants of lands” (the sovereign or quasi-manorial rights of which had been granted away by the Dutch Government) “who hold their title by prescription, are, and shall be subject to the payment of one-tenth of the produce thereof to Government,” either in kind or in money fixed in commutation.

That the 12th Section of the Act of 1839‡ would be justly ap-

\* See the case of ABDULLAH v. MAHOMED MEERA LEBE, *supra*, p. xxxvii.

† See Judgment of Sir B. H. MALKIN; *In the goods of Abdullah deceased*.—MORTON'S *Decisions*, p. 19.

‡ Section 12 of Act XVI of 1839 is as follows:—“And it is hereby provided that nothing in this Act contained shall apply to such cultivators and resident tenants of Malacca as hold their lands by prescription, subject only to a payment to Government of one-tenth part of the produce thereof, whether such payment be made in kind or in the form of a sum of money received by the Government in commutation of the payment in kind.”



aplicable to these customary tenants, can admit of little doubt, when it is considered that that Act made all persons, in general terms, holding lands in these Settlements otherwise than under Government grants, liable to assessment "in such manner, at such rate, and under such conditions" as the Collector, under instructions from Government, chose to impose; and authorised the Collector to eject all those who declined to "engage for" (that is, I suppose, to accept the terms of the Government), "or remove from the land" in their occupation. These provisions, suitable enough to new Settlements like Singapore and Penang, where neither custom nor even prescription had had time to spring up, could not, without manifest injustice, have been applied to persons in Malacca, who had already a good title to their land by the law or custom of the place; it was to be expected that provision should be made for excepting such a numerous and important class of persons from their operation, and it seems to me that provision was made for that purpose by the 12th section, the Legislature using the word "prescription," not in its technical meaning, in which it would be insensible, having regard to the circumstances of the Settlement, but in the sense of local custom, usage or law, with which it is readily confounded.

If this be so, it is plain that the plaintiff was not liable to ejectment by the Collector for declining "to take out the proper title" for the land in his occupation, under the Act of 1839. It was forest and uncultivated land when he cleared it in 1829, and he paid tenths to the Government from that time until 1853, when he was appointed Penghulu. This appointment he held until 1868, and during his tenure of it he was, as is usual, exempted from payment. He was deprived of the appointment in 1868, and he paid tenths again in 1869. He is, therefore, plainly one of the customary tenants protected by the 12th section of the Act of 1839.

The only remaining question, then, is as to the damages. The plaintiff claims three hundred dollars. It seems to me that a serious wrong was done him, and that he sustained serious injury when he was expelled from his home and from his land. He had lived there for forty years, and I shall not conceal that I have some sympathy for the feelings of the Malay peasant, driven from his cottage, from the orchard which he planted and the field which he reclaimed—from his home, in a word, and from the fruits of his labour—because he would not give up his good title for one which he was not bound to accept, and nobody had the right to impose on him. But further, the injury was done by or under the orders of an officer, or officers, invested with certain powers, and under the colour of those

powers; and I think that, when public officers set about exercising powers which necessarily inflict suffering or injury, or interfere with the rights or liberties of any person, they ought to be extremely cautious in what they do, or make their agents or subordinates do. Here, the defendants, acting on their own or their superiors' view of the law (it matters not which, as regards the plaintiff), committed a breach of the law, and a breach which might have resulted in a breach of the peace; for among the seven men engaged in the trespass, several were armed, and if the plaintiff had happened to be present, they might have encountered resistance; blood might have been shed, and the officers of the law would have had to answer for all the consequences of having been trespassers and wrong-doers. On the other hand, most of our native peasants, in the plaintiff's place, whether they resisted or yielded, at the time, to the display of force in the name of the law, would not have ventured, as the plaintiff has, to question its legality in a Court of Justice, and they would thus be permanently dispossessed contrary to law. For these reasons, I think it my duty to do what in me lies to discourage such proceedings; and, therefore, having regard to all the circumstances of the case, I shall give the plaintiff the amount of the damages which he has claimed.

Judgment for the plaintiff for 300 dollars.

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## APPENDIX IV.

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### PROCLAMATION.

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A complaint having been laid before the Court of Justice that the Captain Malayu, land-holder for Sungei Pootat and Batoo Brandam, has demanded from his tenants more than  $\frac{1}{10}$  on the produce and also on sales or transfers of the property of cultivators,—

Considering that it is against the rules and regulations of the place and opposed to the prosperity of the Settlement, we have found it advisable, in order to obviate this evil, to make known by proclamation that any one found guilty of exacting from any of his tenants a rent exceeding the tenth of the produce, will be

fined 500 Rix dollars for such offence—one-half of which will be given to the Churches and the other half to the Government.

14th December, 1773.

JOHN CRANS.  
G. KRITMORE.  
D. V. SCHELLING.  
D. A. DE HINSILE.  
A. S. LEMKER,  
H. CASSA.

## PROCLAMATION.

We, JOHN SAMUEL TIMMERMAN THYSSEN, Governor of Malacca and its Dependencies, to all to whom these Presents may come, send greeting:—

Whereas it has come to our knowledge that several covetous persons, proprietors of landed estates, have demanded from their tenants residing on their estates and possessing plantations, which through their industry have been brought to perfection, more than the fixed rate of ten per cent. on the produce of such plantations, and whereas it has also been represented to us that, on the transfer or sale of such plantations, the landed proprietors have demanded ten per cent. upon the amount realized for the same;

All of which, we consider to be an unwarrantable extortion, by which the prosperity of the Settlement and the interests of the industrious inhabitants, must in a great measure be affected;

So it is, that in order to obviate this evil, we direct the following to be promulgated:—

1st.—That the proprietors of lands shall be satisfied to levy only a tenth upon the produce of their leased lands.

2nd.—That whenever money shall be paid by the tenants of their leased lands or plantations, instead of payment being made in kind, the landed proprietors must, in such cases, annually pass a contract in the presence of two witnesses, viz., the Penghooloo of the district, and the High Priest residing in the neighbourhood, who shall declare that none of the contracting parties have been compelled to enter into such an engagement.



Further, it shall be free to every tenant, after he has planted his ground with fruit trees, or cultivated it, to dispose of the same to another person, without paying to the land-holders the ten per cent.

We renew, against this extortion, the proclamation of the Governor and Director JAN CRANS, bearing date 14th December, 1773, and enforce the penalty of 500 Rix dollars denounced in that publication against the transgressor of this order, the one half of which amount will go to the poor funds and the other to the informer.

It is understood by this, that in the event of a tenant wishing to dispose of his plantation, or transfer it to another, the land-holder shall have the preference on paying down the sum offered by another.

And that no one may plead ignorance, this publication will be published in the Dutch, Portuguese, Malay and Chinese languages.

20th May, 1819.

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## APPENDIX V.

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### EVIDENCE OF TITLE. SPECIMENS OF DUTCH DOCUMENTS.

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#### I.—"PROPRIETOR'S" GRANT.

GOVERT VAN HOORN, Governor and Director of the Town and Fortress of Malacca, in the place of the late Inche HOLLANDA, Malay Translator and Writer of the East India Company, to whom the land of Battan Tiga, extending in length from Tanjong Broas to Cooleban Pekeneno\* and in breadth on the north side extending to Bertam, was given for the good of this place, not only to cultivate it, but especially to settle it in order that no evil-minded or other disreputable people may have harbourage in the said land. Now as the said grantee is some time since dead; so it is that from a good mo-

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\* Klébang keehil.

tive being a place well situated, and to prevent the Manicabows our enemies or other evil-minded men from annoying us which would be the case if they were permitted to take shelter in that place: It is therefore by this that we have again appointed as Head and Superintendent of the said place Battan Tiga, Inche Arox, who at present resides in the said place, and we further permit him to cultivate the aforesaid land, on condition that in the event a future Governor, our Successor, shall judge it necessary for the service of the East India Company to make any alteration in the buildings or the plantations on the said land, he must by all means acquiesce in such measures, without expecting to receive any remuneration for the same from the East India Company, on the other side. We promise at the request of Inche Arox to recommend to the favourable consideration of the succeeding Governor, our Successor, if his conduct should deserve the favour, to place his son SAMSOODEEN in the next possession of the said piece of land in the event of his death or resignation of the charge, this we do in consideration of the loss of 900 Rix dollars sustained by Inche Arox, arising from the mortgage of the said land to him by his predecessor Inche HOLLANDA. The above land is, however, subject to all Government impositions and taxes which are at present in force or may hereafter be introduced.

(Signed) G. VAN HOORN.

*Malacca, 17th June, 1700.*

## II.—GRANTS OF TOWN LOTS.

JAN CRANS, Governor and Director of this place and of the Fortress of Malacca and its whole jurisdiction, makes known.

That I have allowed and granted with the consent of the board of Administration of this place, as I allow, grant and make over by these presents, to the master of the SMITH's shop, Mr. OMSTEE a piece of unoccupied and uncultivated ground, belonging to the East India Company, bordering upon the trench, to the East of this Fortress, between the points AMELIA and HENRIETTA LOUISA, broad in front along the road, six rods and three feet, course N. E. and S. S. W., and behind, towards the east side, bordering on

the land of the Malabar Moetia, six rods and six feet, course N. and S., besides deep on the North East side, bordering on the property of the said OMSTEK, ten rods and eight feet, course E. S. E. and W. N. W., and on the south side bordering on the land of the widow of the book-keeper, MARTINUS VAN TOULON, thirteen rods and three feet, the same course as on the South West side, all in Rhineland measure, conformable to the surveyor's new plan of 10th August of this year, and that he may take legal possession of the said unoccupied ground and let it out, or mortgage it, or do with it whatever he likes, provided, however, that he will always remain subjected to all the taxes and duties already put on land and properties by the high authorities, or which might still be ordered in the future.

Thus done and given in the Fortress of Malacca the.....August, 1776.

(Signed) JAN CRANS.

Seal of the  
East India Company  
in  
red sealing-wax.

By Order of His Honourable the Governor and Director of this place and of the Fortress of Malacca and of the board of Administration.

(Signed) J. F. FABRIENIS,  
*Secretary.*

PIETER GERARDUS DE BRUYN, Governor and Director of this place and of the Fortress of Malacca and its whole jurisdiction, makes known that, with the consent of the Board of Administration and with the object of improving this place and with other good purposes, I have transferred to and bestowed upon the Surgeon-Major of this Fortress, Mr. JOHAN HENDRIK WERTH, a certain piece of ground, situated within this Fortress, opposite the "Middelpunt" (centrum), between two other cultivated properties of the same owner, broad in front along the Public Road, five rods four feet and ten inches, course N. N. E. or S. S. W., and behind St. Paul's Hill, the same breadth and course as on the South East side, besides deep on the North side and on the South side, twenty rods, course W. N. W. or E. S. E., all in Rhineland measure, according to the plan of the sworn Surveyor, HERMANS JELGERHUIS dated 30th March last, to take henceforward legal possession of



this piece of land for him and for his heirs, with the right to sell it, or to alienate it in another manner, or to let it out, or to do with it whatever he likes, provided however, that it will be kept clean, and that it will be cultivated; whilst any Possessor, who-soever he may be, shall be subjected to all such taxes, duties and rules, already laid down by the High Authorities of this Government, or by their representatives, on land granted in this way; or to any Rules or Ordinances, still to be made and besides, that any Possessor shall be bound to make restitution of the said ground, if it might be required for the use of the East India Company, without having the right to make an action for damages.

Thus drawn and given in the Fortress of Malacca, this 12th May, 1785.

(Signed) P. G. DE BRUYN.

Seal in  
red sealing-wax  
of the  
Judicial Council.

By order of the Governor and Council.

(Signed) C. G. BAUMGARTEN,  
*Secretary.*

WILLIAM FARQUHAR, Commandant of this Town and its Fortress, makes known.

That with the object of improving this place and with other good purposes I have transferred to and bestowed upon Mr. ADRIAN KOEK, Captain of the Civil Guard, as I am doing again by these presents, a certain piece of ground situated on the West side of this town outside Tranquerah's gate on the sea-shore, broad in front along the public road, eight rods and nine feet, course E.  $\frac{3}{4}^{\circ}$  S. or W.  $\frac{3}{4}^{\circ}$  N. and behind on the sea side, eight rods and nine feet, course as in front besides deep on the S. E. side, thirty-one rods, course N.  $\frac{3}{4}^{\circ}$  E. or S.  $\frac{3}{4}^{\circ}$  W. bounded by a small piece of Government land and a small road towards the sea, and on the S. W. side by the garden of the said Mr. KOEK, also deep thirty-one rods, course N.  $\frac{3}{4}^{\circ}$  E. or S.  $\frac{3}{4}^{\circ}$  W., all in Rhineland measure, conformable to the plan of the Sworn Surveyor of the 19th instant, to take henceforward legal possession of this piece of land for him and for his heirs, with the right to sell it or to alienate it in another manner, or to let it out, or to do with it whatever he likes,—provided, however, that it will be kept clean and that it will be cultivated, whilst any possessor,

whosoever he may be, shall be subjected to all such taxes, duties and rules already laid down by the high authorities of this Government or by their representatives, as to land granted in this same way, or to any new Rules or Ordinances, still to be made, and besides that any possessor will be bound to make restitution of the said ground, if it may be required for the use of the East India Company, without having the right to make any action for damages.

Thus drawn and given in the Fortress of Malacca this 21st November, 1808.

(Signed) W. FARQUHAR,  
*Captain Commandant.*

Seal of the  
East India Company  
in  
red sealing-wax.

By Order of the said Commandant  
WILLIAM FARQUHAR,

(Signed) J. W. STECKER,  
*Secretary.*

This the 2nd February, 1816, a piece of the herein mentioned ground has been sold and transferred to the Hon'ble WILLIAM FARQUHAR, Resident and Commissioner of his place, broad in front along the public road, eight rods and six feet, course E.  $\frac{3}{4}^{\circ}$  S. or W.  $\frac{3}{4}^{\circ}$  N. and behind on the sea-shore, seven rods and eight feet, the same course as in front, besides deep on the East side Mr. A. KOEK's, thirty rods, course S.  $6^{\circ}$  W. or N.  $6^{\circ}$  E., and on the West side bounded by the land of the Hon'ble WILLIAM FARQUHAR, thirty-one rods, course N.  $\frac{1}{2}^{\circ}$  E. or S.  $\frac{1}{2}^{\circ}$  W. all in Rhineland measure, conformable to the new plan of the Sworn Surveyor of this place, JOHAN HENDRIK VALBERG, dated the 26th October of last year.

In cognizance of me the undersigned,

(Signed) A. Y. STECKER,  
*Secretary.*

## III.—CERTIFICATES OF TRANSFER OR TRANSMISSION.

This day the 14th July, 1772.

Appeared before us the undersigned, especially appointed Members of the Hon'ble Court of Justice of this Government, the Portuguese DOMINGOS DE COSTA, inhabitant of this place, who has pretended, and proved to us, to be the proprietor of three plantations situated at a small distance up the river and called *Corbou*, *Tuallang* and *Madjap*; that the said plantations have still the same extent as when they were owned and holden by his deceased father JOAN DE COSTA, pursuant to a deed of purchase, dated 20th May, 1734, and to a title deed, dated 6th April, 1739, and that the said plantations have been assigned and allotted to appearer as co-heir of his deceased father JOAN DE COSTA, and as heir of the late INNOCENTIA DE COSTA his sister, according to a deed of liquidation of the succession, passed before the Sworn Chief Clerk of the Police Court and two witnesses on 8th July inst.

The possession of the said plantations being legal and legitimate, the appearer is consequently entitled to sell and alienate the three plantations aforesaid as he thinks best.

And in order to be able to prove his lawful right, where and whenever he may want to do so and to exempt himself and guarantee that all is as it ought to be according to the Law, this deed has been granted to him.

In witness whereof We the especially appointed Committee have hereunto set our hands and have confirmed it with the seal of this town.

Thus done and passed in the Fortrèss of Malacca at the date above written.

(Signed) DOMINGOS DE COSTA.

The Members of the Committee.

(Signed) DANIEL DE NEUFOILLE.  
 „ T. U. VAN MOSBERGEN.

In witness whereof.

(Signed) ——— (name unreadable.)  
*Secretary.*



whosoever he may be, shall be subjected to all such taxes, duties and rules already laid down by the high authorities of this Government or by their representatives, as to land granted in this same way, or to any new Rules or Ordinances, still to be made, and besides that any possessor will be bound to make restitution of the said ground, if it may be required for the use of the East India Company, without having the right to make any action for damages.

Thus drawn and given in the Fortress of Malacca this 21st November, 1808.

(Signed) W. FARQUHAR,  
*Captain Commandant.*

Seal of the  
East India Company  
in  
red sealing-wax.

By Order of the said Commandant  
WILLIAM FARQUHAR,

(Signed) J. W. STECKER,  
*Secretary.*

This the 2nd February, 1816, a piece of the herein mentioned ground has been sold and transferred to the Hon'ble WILLIAM FARQUHAR, Resident and Commissioner of his place, broad in front along the public road, eight rods and six feet, course E.  $\frac{3}{4}^{\circ}$  S. or W.  $\frac{3}{4}^{\circ}$  N. and behind on the sea-shore, seven rods and eight feet, the same course as in front, besides deep on the East side Mr. A. KOEK's, thirty rods, course S.  $6^{\circ}$  W. or N.  $6^{\circ}$  E., and on the West side bounded by the land of the Hon'ble WILLIAM FARQUHAR, thirty-one rods, course N.  $\frac{1}{2}^{\circ}$  E. or S.  $\frac{1}{2}^{\circ}$  W. all in Rhineland measure, conformable to the new plan of the Sworn Surveyor of this place, JOHAN HENDRIK VALBERG, dated the 26th October of last year.

In cognizance of me the undersigned,

(Signed) A. Y. STECKER,  
*Secretary.*

## III.—CERTIFICATES OF TRANSFER OR TRANSMISSION.

This day the 14th July, 1772.

Appeared before us the undersigned, especially appointed Members of the Hon'ble Court of Justice of this Government, the Portuguese DOMINGOS DE COSTA, inhabitant of this place, who has pretended, and proved to us, to be the proprietor of three plantations situated at a small distance up the river and called *Corbou*, *Tuallang* and *Madjap*; that the said plantations have still the same extent as when they were owned and holden by his deceased father JOAN DE COSTA, pursuant to a deed of purchase, dated 20th May, 1734, and to a title deed, dated 6th April, 1739, and that the said plantations have been assigned and allotted to appearer as co-heir of his deceased father JOAN DE COSTA, and as heir of the late INNOCENTIA DE COSTA his sister, according to a deed of liquidation of the succession, passed before the Sworn Chief Clerk of the Police Court and two witnesses on 8th July inst.

The possession of the said plantations being legal and legitimate, the appearer is consequently entitled to sell and alienate the three plantations aforesaid as he thinks best.

And in order to be able to prove his lawful right, where and whenever he may want to do so and to exempt himself and guarantee that all is as it ought to be according to the Law, this deed has been granted to him.

In witness whereof We the especially appointed Committee have hereunto set our hands and have confirmed it with the seal of this town.

Thus done and passed in the Fortress of Malacca at the date above written.

(Signed) DOMINGOS DE COSTA.

The Members of the Committee.

(Signed) DANIEL DE NEUFOILLE.  
" T. U. VAN MOSBERGEN.

In witness whereof.

(Signed) ——— (name unreadable.)  
Secretary.

## No. 574.

This day the 3rd April, 1815.

Appeared before us the undersigned, especially appointed Members of the Court of Justice of this Government, the Arab CHEG AMAT BIN MOHAMAT BARALOEAN and his son MOHAMAT BIN ACHMAT BARALOEAN (now abroad), who, in the quality of general proxies of the Moorish woman BIBI ADJI BOON NESSA GANAM BINTEE MIRSA MOHAMAT LEABEEK, inhabitant of *Suratta* (the only remaining heir of her deceased mother BIBI AMATOR RAHIN), and in virtue of a Dutch power of attorney, dated the 3rd May, 1808, translated in the Arabic language on the 10th of June, 1813, declared to have sold and transferred to and in behalf of JOSEPH MINAS, an Armenian Merchant at this place, two pieces of ground, now united to one, which have belonged to her above mentioned mother, (pursuant to a Deed of Purchase, dated 3rd September, 1777), situated in the Northern suburb in the *Heeren* or *Tranquera Street*, at the end of that Street next to the gate of *Tranquera*, with a brick house on its South Western side, is broad in front along the Street five rods and six feet, course N. W. 4° W. and behind at the seaside five rods and eight feet, course S. E. 4° E., besides deep on the N. W. side, bordering on the land of JAN TELJS, twelve rods, course N. E. 4° N. and on the S. E. side, bordering on land of the same owner as this ground, also twelve rods, course S. W. 4° S., with a private stone-wall on both sides, all in Rhineland measure, conformable to the new plan of the sworn Surveyor JAN HENDRIK VALBERG, recently drawn again on the 24th of last July, and such for the amount of Spanish Dollars one thousand and six hundred, of 68 stivers each, which amount the transferor acknowledges to have received already, promising to exempt and to guarantee this Transfer, for all whomsoever, to be as it ought to be according to the Law.

In witness whereof We the especially appointed Committee have hereunto set our hands and have confirmed it with the seal of this town.

Thus done and passed in the Fortress of Malacca, at the date above written.

By the Order of the following Gentlemen, Members of the Committee,

(Signed) W. OVERREE.

" W. BAUMGARTEN.

(Signed) A. Y. STECKER,

*Secretary.*

N. B.—The foregoing translations give, it is believed, the purport of the originals, but I am not responsible for grammatical errors in the English version.

W. E. M.



*Errata.*

- Page 79, Note\* *add*, But see the judgment in *Abdullatif v. Mahomed Meera Lebe*, Appendix p. xxxvii.
- 82, line 12, *for* he regards *read* he does not regard.
- 84, last line but one, *for* pleuveuse *read* pluvieuse.
- 85, Note\* *for* du *read* de.
- 98, line 7, *for* giving *read* going.
- „ line 8, *for* by the sea *read* by sea.
- 99, Note † *for* Id., p. 261 *read* NEWBOLD, I, p. 261.
- 104, line 5, *after* eviction, *add* ( see p. 91 end of note\*).
- 107, Note\* *add*, Appendix, p. xxxi.
- 110, line 19, *add* ( see Appendix p. xvii).
- 113, Note\* last line but two, *for* alludes almost *read* alludes—almost.
- 116, line 21, *for* one-tenth *read* one-seventh.
- 117, line 17, *for* CHAPTER VIII *read* CHAPTER VII.
- 126, Note † *add* Appendix, p. v.
- 148, line 12, *add* (see Appendix V, p. xlviii.)
- 149, line 16, *for* preventeh *read* prevented.
- „ line 17, *for* witd *read* with.
- xii, line 11, *for* jaga *read* juga.
- xlvi, last line but one, *for* HERMAUS *read* HERMANUS.
- 1, line 25, *for* hereunto *read* hereunto.

## No. 574.

This day the 3rd April, 1815.

Appeared before us the undersigned, especially appointed Members of the Court of Justice of this Government, the Arab **CHEG AMAT BIN MOHAMAT BARALOEAN** and his son **MOHAMAT BIN ACHMAT BARALOEAN** (now abroad), who, in the quality of general proxies of the Moorish woman **BIBI ADJI BOON NESSA GANAM BINTEE MIRSA MOHAMAT LEABEEK**, inhabitant of *Suratta* (the only remaining heir of her deceased mother **BIBI AMATOR RAHIN**), and in virtue of a Dutch power of attorney, dated the 3rd May, 1808, translated in the Arabic language on the 10th of June, 1813, declared to have sold and transferred to and in behalf of **JOSEPH MINAS**, an Armenian Merchant at this place, two pieces of ground, now united to one, which have belonged to her above mentioned mother, (pursuant to a Deed of Purchase, dated 3rd September, 1777), situated in the Northern suburb in the *Heeren* or *Tranquera Street*, at the end of that Street next to the gate of *Tranquera*, with a brick house on its South Western side, is broad in front along the Street five rods and six feet, course N. W. 4° W. and behind at the seaside five rods and eight feet, course S. E. 4° E., besides deep on the N. W. side, bordering on the land of **JAN TELJS**, twelve rods, course N. E. 4° N. and on the S. E. side, bordering on land of the same owner as this ground, also twelve rods, course S. W. 4° S., with a private stone-wall on both sides, all in Rhineland measure, conformable to the new plan of the sworn Surveyor **JAN HENDRIK VALBERG**, recently drawn again on the 24th of last July, and such for the amount of Spanish Dollars one thousand and six hundred, of 68 stivers each, which amount the transferor acknowledges to have received already, promising to exempt and to guarantee this Transfer, for all whomsoever, to be as it ought to be according to the Law.

In witness whereof We the especially appointed Committee have hereunto set our hands and have confirmed it with the seal of this town.

Thus done and passed in the Fortress of Malacca, at the date above written.

By the Order of the following Gentlemen, Members of the Committee,

(Signed) **W. OVERREE.**  
" **W. BAUMGARTEN.**

(Signed) **A. Y. STECKER,**  
*Secretary.*

N. B.—The foregoing translations give, it is believed, the purport of the originals, but I am not responsible for grammatical errors in the English version.

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*Errata.*

- Page 79, Note \* *add*, But see the judgment in *Abdullatif v. Mahomed Meera Lebe*, Appendix p. xxxvii.
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- „ line 8, *for* by the sea *read* by sea.
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- 104, line 5, *after* eviction, *add* ( see p. 91 end of note\* ).
- 107, Note \* *add*, Appendix, p. xxxi.
- 110, line 19, *add* ( see Appendix p. xvii ).
- 113, Note \* last line but two, *for* alludes almost *read* alludes—almost.
- 116, line 21, *for* one-tenth *read* one-seventh.
- 117, line 17, *for* CHAPTER VIII *read* CHAPTER VII.
- 126, Note † *add* Appendix, p. v.
- 148, line 12, *add* ( see Appendix V, p. xlvi. )
- 149, line 16, *for* preventeh *read* prevented.
- „ line 17, *for* witd *read* with.
- xii, line 11, *for* jaga *read* juga.
- xlvi, last line but one, *for* HERMAUS *read* HERMANUS.
- 1, line 25, *for* hereunto *read* hereunto.



# ON THE STREAM TIN DEPOSITS OF PERAK.

LECTURES DELIVERED AT THAIPENG, PERAK,

BY

The Revd. J. E. TENISON-WOODS, F.G.S., F.L.S., &c.

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## LECTURE I.

17th April, 1884.

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I have here before me two pieces of stone. One, you observe, is a rough fragment of granite of irregular shape: the other is a rounded pebble such as you may pick up any day from the gravel of a running stream. If I ask how these stones came to have their respective appearance, few would hesitate for an answer. You would say that one has been roughly broken off from a rocky mass: and the other has been rounded in the bottom of a running stream. Yet, in these opinions, simple as they are and evidently borne out by the facts of the case, you have formed by the interpretation of the geological record. You have acted upon a principle which, if followed up, must lead to the interpretation of many of the geological features upon the earth's surface. You have deciphered one of the inscriptions which nature has written on the stones, that is to say, the record of the way in which its forces have been exercised.

In this respect, there is a close resemblance between the work of an Archæologist or Antiquary and that of a Geologist. For example, the antiquary finds a stone, covered all over with inscriptions. This, he says, must have been done by a human hand. The man who has cut this has known the use of metals as well as writing. His people had arts, and thus he draws conclusions which no one will be found to dispute, which no one can dispute, as they obviously belong to the facts of the case, however much we may question theories built upon these facts.

Precisely in a similar manner we are able to draw conclusions from the inscriptions on the stones before us. The first is rough

and its fractured edges show that it has been detached from a more massive rock by the exercise of some force. But I shall reserve for another occasion what I have to say about this piece of stone.

The second stone is water-worn. Whatever shape it had formerly, that shape has been modified by the action of a running stream. No other natural action gives to stones the peculiar smooth and rounded shape that this stone has. It has not, however, been produced by water alone. There has been also the grinding action of friction by one stone upon another. Running streams have their gravel in constant motion. By carrying away sand and lighter particles, the large stones are constantly shifting their position and rolling over. Then a flood comes, and the stones are pushed along and pounded against one another until the edges of the fragments have abraded and rounded. This process of hammering, breaking and washing is one that is constantly going on. It is more rapid of course and constant in swift deep streams. Irregular as it would seem, modern science has found means to measure it. By the use of the water telescope and by actual experiment, M<sup>ons</sup>. DAUBNER has learned much that formerly was, in this matter, mere conjecture. By means of revolving cylinders, he found that when pieces of granite are subjected to the kind of movement and friction met with in rivers, they are reduced to fine mud when they have traversed a distance of about 25 miles.

One word here about this granitic mud, which will form subsequently a subject of our enquiry. Though the change from a rough piece of granite to mere fine mud is very great, yet it is not so complete as to elude detection by the microscope. With the aid of this instrument, an expert can tell you at once that such mud has been derived from granite. He can not only tell you what kind of granite it was, but also whether it contained any metals. He can also say with certainty whether it was the action of the sea or rivers which reduced it to mud, and many other particulars which we shall find hereafter most useful in our present enquiry.

It may seem very unnecessary to spend so much time in explaining so simple a thing as the manner in which stones become water-worn. But obvious as it is, I think you will acknowledge its importance if you will bear with me a little longer. Simple also as it is, several important geological conclusions depend upon it: and in fact, like most simple things in nature, when closely observed, it serves to explain what is very complex. Thus, if you pay attention to the hills and mountains which surround the beautiful valleys near Thaipeng, you will notice features which this water-worn piece of stone will help you to explain. Our mountain

range has been rounded and moulded in a manner similar to all mountain ranges of its class on the earth's surface. The crest of the range rises and falls according to the projections of the rocks which are mostly bare on the summit. Weathering soon decomposes and rounds them, and the materials are swept to lower levels. From the crest buttresses descend; the drainage from which soon carves out deep valleys on the sides. On these lateral buttresses other valleys are cut down, and so on almost infinitely. The whole thing, however complex, represents one huge system of drainage. The great surface presented by the side of the range acts as an extensive condenser to the moist air from the sea. The water is ever rushing down back to the ocean, first in rivulets, then in torrents, and often, as an obstinate face of rock stops the water dashing over, in angry cascades. It is never at rest. Each day the process of wearing away goes on in thousands of rills and streams. But observe that it is not water alone which is doing the work. The sand and fragments of rock carried down by the water does the great work of scouring and cutting down the valleys, and the mountains are thus very slowly but surely worn away.

At one time in their history, probably these mountains were upheaved, but upheaval has little to do with their present form. The features which so many mountains share in common, point to some common cause for all, and this is what we call weathering, erosion or denudation. It is the effect of the friction of water and sand just as we see in the case of the water-worn pebble. So when you hold that pebble in your hand, you hold in miniature what the water is doing in the hills around you. Water is the universal solvent, and the law of gravity does the rest. Rocks are undermined and come tumbling down in landslips which fill up the valleys. Water pounces upon them here again and gives the stones no rest. They are worn away and carried to the sea, and the valley is scooped out again waiting for other supplies of material. Thus, gradually, main ridges become scarped and cut down by side valleys until they dwindle away. The materials are carried into plains which gradually build up islands and mud flats such as those which front the western side of the Malay Peninsula.

Those who have visited the top of the range must have remarked how the crystals of felspar stand out from the surface of the granite just like pebbles in conglomerate. They often project an inch or more. Weathering has dissolved away the rock around them. Their crystalline structure and compact form enable them to resist decomposition, and thus they remain, for a time, as a



record of what water has done.

If, then, the Thaipeng Range has thus assumed its present form by the action of water, we may assume that we have no means of knowing the extent to which it has been worn away. It certainly was higher than it is, and I shall show you what reason there is for believing that it was covered by other formations. But one thing we can certainly say. It has not been recently raised from the sea. Recent marine remains are entirely absent from it. I need not tell you perhaps that the sea never leaves doubtful signs of its presence where it has once been. Its infinite treasures of life leave millions of relics behind to mark the history of its stay. Nothing of the kind is seen here. Instead, we have layers of vegetable remains to mark what has been the former land surface and how it has supported only plant life.

To find out the geological history of these hills we must interrogate the only record that remains to us, that is, the material derived from the rocks, the drifts, sands and mud banks. This at first would not seem to be a very hopeful enquiry. But more evidence will be forthcoming from it than one would think. DAUBREK's experiments have shown that rocks are broken smaller and smaller by water until there comes a time when friction and abrasion have no longer any power. This is when they are reduced to fragments about one-fiftieth of an inch in diameter. Not only do they then cease to become broken, but the fragments do not readily become rounded or abraded at the edges. Such fragments are easily examined by microscopes of moderate power. By its aid the sand tells us its history. If it be from the sea, particles of lime and shell with other familiar remains soon tell its origin. If it were aerial or from a desert, every particle will be rounded, abraded and opaque. If from fresh water there will be carbonaceous matter and a peculiar sorting of the materials which I shall explain more fully.

With these facts as a guide, let us now examine the material which has come down to the plains from the mountains. Close to the hills we shall find boulders and heavy gravel. Their weight obviously prevents these materials from travelling far. Amongst the boulders some are angular, or just as they have rolled down from the hills, and some are rounded by water. Further out in the plain, we find alluvium and certain outliers of rocks which have as yet escaped denudation. These sometimes rise into detached hillocks, such as the Resident's Hill. Or they may scarcely rise above the surface at all, such as the red clays near the Thaipeng gaol. These clays are most important, and we shall consider them more

attentively by and by. The rest of the plains are river drifts.

When persons see only narrow streams crossing wide plains, they with difficulty understand how such rivulets could have formed such large areas of gravel, sand and earth. But the cause is quite adequate for the effects, if we remember the constant drainage from the sides of the mountains. It is unceasingly bringing down new material, which, as it accumulates, throws the stream backwards and forwards. No matter how distant certain portions of the plain may be, as soon as they become the lowest level, the water goes over to it and heaps it up.

It was the custom, long ago, to explain deposits of alluvium and gravel by theories of great inundations. But great inundations and convulsions of nature have a tendency to destroy and remove. The building up is done by the little stream which, like the busy bee, neatly spreads the materials. They may be called nature's chisels which carve and chip the stone, and nature's trowels which smooth and level everything.

Bear in mind again that the whole of the plains are not formed of alluvium. There were inequalities on the surface which are covered over by drift, but of unequal thickness. These, no doubt, were barriers to the waters until the drift rose up to them.

But not only does drainage level the materials. It sorts them as it carries them along. Lighter portions of granite sand, especially mica, are carried a long distance. Some metals also with light scaly ores, such as specular iron or titaniferous iron, are borne a long way. Heavy metals such as tin, gold and platinum, soon sink and remain behind.

In another lecture, I shall tell you more about granite, or the rough piece of stone with which we began this evening. But I want to say now that granite frequently contains metalliferous veins and crystals of oxide of tin scattered through it. This latter is a heavy mineral, and is never carried far from the hills. It is enclosed in granite, or at least mixed up with other rock, yet it is gradually sorted out and gathered together. The constant operations of water washes it and buries it in alluvial drift where it becomes stream tin. Vein tin, from its name, means tin ore occurring in lodes or veins, whence it has to be quarried from the solid rock. Vein tin, though in narrow lodes, goes down to great depths: stream tin is only a shallow deposit of fine ore spread over a wide surface. It is better ore and more accessible, but less permanent than vein tin.

But has all the alluvial drift of the Larut plains been derived from granite? I think not. I referred just now to the red clays.



These are stratified. If you examine those which are not far from the gaol, you will perceive in them a singular ribbon-like structure. There are lines varying between red, yellow, white and dark slaty blue. In some places, traces of quartz veins may be seen. The strata are twisted and crumpled into curves and folds. Now, I regard this as a very ancient formation, and which once probably covered the granite. The latter rock has been pushed through it, and this is why we find it principally at the base and the sides of the range. Probably the granite itself has been formed from this rock. It has been melted into its present crystalline form. But the clays contain more iron than the granite does. They have been much changed by their contact with the granite, and some portions of the formation have been converted into what geologists call "gneiss." I fear I cannot explain these terms to you now in the time at my disposal.

There is one thing about these clays which must strike observers, and that is their fiery red colour. This is due to per-oxide of iron or rust of iron. In these countries such a rock is called "laterite." Though the term is applied to many different kinds of rock, in fact any red stone or clay, I am now referring to only one kind, which is that derived from the paleozoic or ancient formation which lies above the granite. I wish to add also that, when not affected by much oxidation or rusting, these clays are blue instead of red.

These paleozoic clays give us a clue to the age of the tin. It tells us that the metal occurs here as it does in other parts of the world, that is, in connexion with the oldest granites. These paleozoic clays are probably Ordovician, or amongst the oldest of the stratified series known to geologists. Usually such clays or slates have been much altered by the changes to which they have been subjected in their long history.

From the great extent in which these clays appear throughout the Malayan Peninsula we may conclude they once covered the whole of it before the granite burst through. But before this took place, the strata were much twisted and altered owing to heat, pressure and movements of the earth's crust.

There are excellent sections of this formation in the cliffs around New Harbour, Singapore, and again where the new road cuts through the hills on which Fort Palmer is built. The east side of Fort Canning also at Singapore shows an outcrop of the same rock with regular strata dipping to the westward and a surprising variety of colouring. At Tanjong Kling, near Malacca the fiery red rocks, more properly termed Limonite instead of Laterite



have been derived from similar rocks. I call them Ordovician, a term proposed for the Upper Cambrian series, but I merely suggest this age as probable. They much resemble the Ordovician of Australia, though the precise age cannot as yet be proved.

It is probably under these clays, at their junction with the granite, the great deposits of tin ore took place. All mining geologists are aware, that when any metal is contained in a rock, it will be most abundant at the junction of that rock with another formation. I do not undertake to explain why it is so, but I merely state the fact. The junction of two formations is the locality where metallic deposits must be looked for. The whole of the granite in the peninsula contains tin, but it is at the junction of this granite with the paleozoic clays that the richest deposits of tin ore have taken place.

Thus the red clays become a good indication where tin sand may be looked for. But observe: it is not at this junction that mining takes place. It is when the clay has been washed away and the tin washed out of the junction; when it has been sifted and sorted by streams of water that the stream tin has been deposited where miners get it now. Not at the base of the clays, but in the drift which has been derived from the clays and the granite together.

It may, be asked, therefore, whether it would be worth while to mine through the clays where they have not been denuded and look for tin at their junction with the granite. I think it would be worth trying. I do not think the tin sand would be likely to prove so rich as in drift where it has been subjected to ages of washing and puddling from the streams. Tin sand is found upon the clays throughout Thaipeng and the neighbouring hills. I cannot even give a guess at how thick these clays are, except that I do not think they can be very thick. I repeat that it would be worth while trying whether there is what miners term a second bottom.

Observe also that I do not think that the tin deposits are merely confined to the junction of the granite with the paleozoic clays. The ore may be found at the junction of the granite with any rock. On the other side of the range, we seldom see these clays, but in place of them we have limestone and marble abutting on the granite. Here also tin is found and in great richness.

So, those who go prospecting may take the presence of such formations as a favourable indication, especially where there are high ranges near so as to secure the destruction and thorough washing of the overlying rock.

If any one asks why we do not find tin in such places as Singa-

pore, where the paleozoic clays and granite are found side by side, the answer is that there are no drifts. The reason of that is that there are no high mountains near to give rise to them. Small quantities of tin have been found at the junction of the clays and granite at Singapore, sufficient perhaps to justify the conclusion that had they been subjected to the action of running water and mountain streams for ages, large deposits of stream tin would have resulted.

At the same time, I do not suppose that all the granite at its junction with some overlying formation is equally rich. Generally it is rich. There are doubtless barren granites here as elsewhere, but they seem to be fewer here than elsewhere.

It is a remarkable fact in mining for tin that stream tin ore and mineral veins or lodes of tin are seldom found together. I say seldom, because I am not so sure about the experience of Europe, but I might say never, as far as experience teaches us in Australia and in this country. The richest tin lodes in Australia (Herberton) have no stream deposits anywhere near them. I should say that the causes which made the tin segregate into lodes were more energetic than those which condensed it loosely on the edges of an overlying formation. This, however, is theory. What my experience teaches me as certain is,—first, that stream tin is not derived from lodes or veins; and secondly, that lodes or veins do not decompose into anything like stream tin.

Now let us, in conclusion, examine the sections presented by the tin mines at Thaipeng, and see how far these will bear out those inferences. First of all, we meet with loamy clay or black vegetable mould, full of roots, branches, stumps of large trees in the positions in which they grew, besides prostrate stems of trees. Half of this black deposit is water, and half the remainder is vegetable matter that will burn. Underneath are layers of white, red and yellow sands, mixed with coarse layers of quartz and felspar. There are also occasional deposits of red clay.

By the aid of the microscope we find that the sand is derived from granite and deposited in fresh water. If you examine it closely, you will see that the grains are all angular and transparent. When the polariscope is applied to them, we find a magnificent play of colours. By the same instrument we are enabled to distinguish a few fragments of felspar and fewer still of mica. A little experience enables one to pronounce at once that this sand has come from granite. If it had been derived from a volcanic rock, the quartz would be glassy and not give the play of colours that we observe here.



The red clays, and probably the yellow clays, are derived from the paleozoic strata. The white clays may be decomposed felspar from which the sand is washed out. All this careful sorting and sifting has been effected by the force of gravity aided by the never failing streams of water from the hills.

Occasionally, vegetable soil is again repeated, showing that there were different surfaces of dry land at different levels and at various times in the geological history of these deposits.

Then appear more or less worn fragments of quartz, felspar, fluorspar, and granite. This may be called a gravel, but its material is sometimes a stratum of mere pebbles, or sometimes consisting of large boulders. These represent various vicissitudes in the history of the stream. When such water-worn stones are cemented together, the rock is called a conglomerate.

Underneath all these deposits, at a depth of 20 or 30 feet, we find the stream tin. It is usually in a gravel with much fine clay and coarse sand, which gives the stratum a grey speckled appearance. The depth of the tin stratum is variable, but seldom more than four feet, and often, in even rich mines, much less. The tin rests upon white or blue clay either paleozoic or derived from the granite.

Now, when we find the tin sand all in one place and in the lowest stratum, we must conclude that it came there by the force of gravity, or that the upper part of the rocks from which the tin was derived was richer in tin than that which subsequently supplied the materials for the drift. Both these conclusions, I think, are partly true.

The drift overlying the tin may, in some case, have been removed and replaced many times by the running waters as they shifted their beds. Streams undermine their banks, they fall in, and are thus turned over, washed and re-washed and the heavier particles of tin soon become a stationary stratum in the lowest part. This is the history of a good deal of the tin deposits, but not of all. According to what has been already said, some portions of the materials for the drift were richer in tin than others, that is, the junction of the paleozoic clays with the granite rock. When these rocks were subjected to erosion, tin sand accumulated in much larger quantities.

If this explanation be correct, then we ought to find tin sand at different levels in different mines, and, as a matter of fact, we do. But in one group of mines there is generally a correspondence in the level of the tin in all parts of the field. Thus in Thaipeng it occupies nearly the lowest level, from which we may infer that a



good deal of barren rock has been denuded since the rich beds at the junction of the granite and clay have been washed away.

To some extent, tin sand may have gravitated through the loose watery sands even after they were deposited in beds. This actually occurs in thin strata of washed sand which is thrown out of the sluices. What little tin ore remains in this sand is found to have settled down to the bottom. But, of course, this could not happen through coarse gravel or compact clay.

At the risk of being tedious, I must repeat the important lesson to be learned from these facts. The way in which tin sand is found in rich deposits in certain parts only of the drift, shows that it has been the wearing away of some restricted portion of the rocks. This is at the junction of a formation overlying the granite. Wherever, therefore, either from the out-crop of the rocks or the nature of the drift such a junction appears evident, deposits of tin may be looked for. Red clays are to be regarded as a specially favourable indication, and so are out-crops of slate, schist or limestone near granite. But an essential condition appears to be that there should be high granite hills near, in order to secure the requisite drainage for the formation of drift.

I have mentioned how hollows in the ground affect the deposition of tin. There are a good many depressions of the kind about these mines, though the surface is even. The ground, as the miners say, rises up, and the ore is almost absent from the slopes, while it is unusually rich in the hollows, those nearest the hills being the richest.

It may be asked whether tin sand might be looked for at any great distance from the hills. To this a double answer may be given. The first is that tin sand usually does not travel far, even when it is very fine. A mile from its origin would be a long distance.

But, secondly, tin may be looked for far out in the plains, because it is certain that both paleozoic clays or granite in the form of outlying hillocks have existed there, though now they are washed away. In this case, the nature of the soil would be the best indication.

The manner in which the paleozoic clays are stratified, and how the strata are turned and twisted and crossed by white veins, has suggested to the author of "Tin Mines in Larut" that there were fearful convulsions of nature going on when the stream tin was deposited. But the cause of this dates much farther back. It dates to the period when the paleozoic were affected by the granite, and crumpled or folded back by that rock.

I have gone through most of the points connected with the geology of stream tin, especially as it refers to the State of Pêrak. You will doubtless be inclined to ask a question which I have not touched upon at all. This is, how the occurrence of tin ore in such quantities in clays or in granite is accounted for. This must form the subject of another lecture, for the story is a long one. It cannot be accounted for in as satisfactory a manner as the occurrence of tin in drift, but the matter is of the highest interest, as you will find, connected with the most attractive field of geological research.

Let me say, in conclusion, that the connexion of stream tin with paleozoic rocks, limestone and granite is a most cheering part for the future mining prospect of this State. Such rocks are to be found everywhere: the valleys of the rivers are full of them. This makes me think that the tin deposits of the Malay Peninsula are the richest in the world, and that we are as yet only on the threshold of our discoveries.

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## LECTURE II.

21st April, 1884.

Our enquiry in this lecture will be as to the way in which we can account for the rich deposits of tin ore in connexion with granite rocks.

You will remember how, in the first lecture, we began with the study of two pieces of stone, one of which was water-worn and the other a rough fragment of granite. The water-worn stone furnished us with a clue to the erosions of mountains and the formation of drift. We shall now turn to the rough stone to sift the question of its constituent parts, and we will begin our enquiry by asking—What is granite?

Broadly defined, it is a compound rock consisting of quartz, felspar and mica. Quartz is a very hard glassy mineral consisting of the oxide of the element silicon. Felspar is a trifle less hard and more complex. It consists of, say roughly, 60 or 70 per cent. of quartz, a large percentage of alumina, and the rest made up of soda or potash, and a very little iron, lime and magnesia. Mica is a shiny glistening mineral, generally coloured yellow, blackish or transparent. It splits into thin flakes, and looks golden or silvery in small specks. Mica is a compound mineral and contains, besides other minerals, notably lithia, silica, alumina and an alkali usually potash and magnesia, the silica being in smaller proportion than in felspar.

Now, observe that I am dealing with these things in the most general sort of way. There are not only many different kinds of granite but many different kinds of felspar. Granite also contains other different minerals besides those which I have mentioned, but exceptionally and in relatively small quantities. For my present purpose, however, my definitions as above are sufficient.

Observe other differences in this stone. It is not stratified. There are no lines nor marks such as it would have if it were a rock slowly deposited by water. It is a mass of crystals. Now, how did it get this form and how comes it that such a uniform appearance is presented by granites all over the world? It is no matter where you are—in Aberdeen, in Egypt, in Malacca, or Perak—granite is granite everywhere, and every one who has eyes can recognize it.

Various theories have been proposed to account for this. I cannot describe them all, but I will take the most natural and the most common idea. That is, that the stone has been melted by fire. The earth's surface, so it is said, is pretty uniform in materials, and



when it is melted and cooled, or slowly cooled if you will, becomes granite.

But against this theory we know many instances of the melting of the earth's surface by heat, and when cooled it becomes something very different from granite. Volcanoes emit from their craters the melted materials of the crust of the earth, but lava is not at all like granite, and even where it has cooled slowly it is still very different.

Heat alone, then, will not suffice as a theory. A simple reflexion will make us realize this better. Granite is in structure not unlike a piece of loaf sugar. But in the case of the sugar the structure is not due to mere heat, as I need not tell you. If you take the sugar and melt it over a fire, what a different material it becomes, and so it is with granite. If it be melted, which it requires an enormous heat to effect, the result, when cooled, is a mere slag.

Besides, if granite be closely examined, a curious feature in the crystals will be noticed. The mica and the felspar have both left the forms of their crystals imbedded on the quartz. But the quartz cools at a much higher temperature than the mica or felspar. If heat alone had been in operation, the quartz should have cooled first and left its crystals to modify the other two minerals.

But for all that, geological research proved beyond a doubt that, melted or softened in some sort of way, granite had formerly been. At its junction with stratified rocks it was frequently found to throw out veins into fissures, and to be injected, so to speak, as a molten material could only be expected to do. Granite dykes or elvans are not uncommon, and these sometimes in granite itself showing that the encasing material of which the walls of the dyke are formed had cooled or solidified to some extent before the latter was injected. When granite is found in contact with stratified rocks, the latter are usually much changed, and as if the crystalline rock had affected them by its heat. When this is not the case, it can generally be proved that there has been considerable displacement and upheaval since the granite was melted. The tilted stratified rocks which lie against it came to their present position in a later period in the geological history of both formations. Sometimes gradual transition from stratified rock to granite may be observed, so that it is difficult to say where one begins and the other ends, and even where the unaltered slates which lie near granite are submitted to microscopic examination. Occasionally in granite itself marks of former stratification can be made out. Blocks of evidently stratified rock are found imbedded

in granite paste. But the most extraordinary thing of all is that fossils have been found in granite, much changed, of course, and crystalline, but perfectly recognizable. The Jura *Belemnites* in the Alps may be cited as an example, and I think I have met with paleozoic fossils in a granitic rock in Australia.

All this was very puzzling and gave rise to many theories. The facts seemed to hold the balance equally between a stratified rock on the one hand, and a kind of volcanic, or at any rate, an eruptive rock on the other. Then the theory of metamorphism began to make its way. This suggested the granite had originally been a stratified rock, and that it had been converted into its present form by the agency of heat.

This, you observe, only removed the difficulty one step further back. The question was still unsolved as to what kind of heat it was. Gradually the microscope was brought to bear upon the matter, and this, with chemical aids, brought what is now believed to be a full and satisfactory explanation.

If you subject a small rough fragment of granite to microscopic examination, you will not learn much. But if you grind down thin polished slices until they become quite transparent, you will be able to subject them to very high magnifying powers. Then you will see that the apparently solid crystals are full of minute cavities. Some of these are partly filled with water, others with gas, others again are cavities containing perfect crystals of such minerals as common salt, and other salts of magnesia, soda, &c. These crystals sometimes appear in fluid, which may be water, and they are in constant movement.

It would be an error, however, to suppose that these appearances are only found in granite crystals. They are seen, though not exactly in the same manner, in volcanic rocks, in meteoric stones and even in the slags of furnaces. But microscopic examination has shown immense differences between granites and those which have been certainly subjected to heat within reach of the earth's atmosphere.

I cannot, in the limits of such a lecture as this, go into the details of this subject, but it will be sufficient to say that the progress of science, largely aided by the microscopic investigation of rocks, has shown us a most probable and sufficient cause for the metamorphism of granites. All the different effects of heat are found to vary according to the pressure at which they have been exercised.

It will save a great deal of explanation if I enter at once into the consideration of what must have been the geological his-



tory of the granites. First of all they are generally very old rocks. I say generally, because though most granites are paleozoic, there are mesozoic or secondary and cainozoic or tertiary granites as well. But the rock we have to deal with here is paleozoic, and I will consider that as affording the simplest case for consideration.

Now, we have evidence in this country that the granite here has been covered by two more formations at least. These were of considerable thickness. Fifteen hundred feet of limestone is exposed in places, and even then it has been greatly denuded or worn away. The paleozoic clays belong to a formation which is known everywhere on the earth's surface to be very thick. The history of the geological changes in the earth's crust justifies the inference that between these two formations and the comparatively recent date of their uncovering and denudation, many other formations must have succeeded and disappeared. So that, without any stretch of imagination, you can perceive that our granite was at one time covered by an enormous weight of overlying rocks. The pressure thus effected I do not attempt to estimate. It defies calculation. Millions of tons weight would result from a hundred feet or so of rock, so what of thousands of feet!

Now, pressure engenders heat. If we cannot estimate the weight, we may say, that at the most moderate computation, the heat engendered by pressure would have been sufficient to liquify the rocks. But the pressure would prevent liquifaction. The nature of the overlying rocks would also prevent much of the heat being lost by radiation.

Let us turn for a moment, before we consider the effects of this heat, to take into account the material with which it has to deal. Before these granites were covered over, they were stratified. We can see this in many places where the marks of stratification have not been obliterated. There was a time, then, when these strata were laid down line by line horizontally by the river or the sea or the aerial current from which they were deposited. They then consisted of sand, which means silica, of mud or clay, which means alumina, magnesia, lime, soda, potash and a little oxide of iron. Fluorine and carbons, tin, gold or silver were also present infinitesimally. How they came to be present, I shall explain hereafter.

But there was one very important ingredient which we must not leave out, and that was water. All rocks contain this in a certain proportion. I do not mean those stores which come out as springs upon the surface, but water mingled with the ingredients of the rocks, that is, chemically combined. Gases of course there were,



also chemically combined, and also water in its simple form, mixed or soaked in we may say, and from which no compound rock is ever free.

Now, consider the effect of heat caused by pressure on these materials aided by the presence of water. The latter material, you know, at the surface of the earth cannot be heated much above  $212^{\circ}$  degrees of Fahrenheit. Then it evaporates in the form of steam. But under great pressure, of course it cannot evaporate. It may be then heated to any extent that the pressure will bear. Water, even cold water, is a solvent of rocks to a far greater extent than you would imagine, not only by wearing them away, but by really dissolving the stone. But at very high temperatures water acts on rocks such as quartz more powerfully than the strongest acid does upon iron at the earth's surface. Let us take dull red heat, for instance, and I will tell you presently why I choose that degree of heat. At this temperature, quartz would be readily dissolved by superheated water, while I need not tell you that it requires a considerably higher temperature to melt it in the air.

These conclusions are not the result of mere theory. Experiments have proved them. By means of carefully secured vessels, water has been raised to a red heat and even higher, and its action upon quartz, glass and many other substances observed. If I do not mistake, after an experiment which lasted some 18 months, some of the minerals of granite and something very like granite have been reproduced by MONS. DAUBRÈE.

This pressure, or the weight of the superincumbent rock, is quite sufficient to account for the change of stratified rock into granite. Pressure has generated heat, heat has brought into action the highly corrosive and solvent action of water, chemical action has been set up, those elements that have the greatest affinity for each other have united, acids have neutralised alkalies, gases have been liberated and made new combinations, and finally minerals have segregated, and the result is the rocks in the form in which we see them now.

Be it remembered that though we class the rocks of this Range under one category, which we distinguish as granite, the rock is very varied in its constitution. It is fine grained, and coarse, blue and red, dark coloured and light. Some of it is almost all quartz and some foliated like a schist. Mica predominates in one place, and there are thick veins of felspar in another. All this is just what we should expect. The stratified rock was not of uniform character, but even if it were, the pressure would prevent the reduction of the whole into a rock of simple mineralogi-

cal features. This fact must also explain the presence of metals in one portion and not in another.

Some persons might find it difficult to understand how any interchange would go on under such pressure, but it will solve the difficulty to some extent when they are reminded that interchange and chemical action goes on in the hardest and most solid rocks. Solidity is a relative term. There is nothing on the earth so hard that a movement is not going on in its particles. The moving crystals in the cavities of granite prove this. Some think that light is the stimulus in this case. It may be so. That shows how even on the hard transparent diamond movement is continually going on, movement that is not more appreciable than the waves of light, yet movement and interchange for all that.

I mentioned red heat just now, and I did so because certain geologists believe that this is the temperature to which granite has been raised. This is not a guess. It is founded on the known qualities of gases and steam. Their rate of expansion under heat and pressure is calculated in connexion with the cavities in granite. Some of these, it will be remembered, are half full of water, which has been steam. The amount of condensation furnishes a factor from which the former heat is estimated.

Another kind of proof as to the origin of granite is found in the sections of extinct volcanoes. A few instances are found which enable us to see down into the innermost recesses of these subterranean fiery lagoons. In the lowest depths where pressure of the overlying lava prevented the escape of steam, the rock is granite. In fact, the volcano itself is probably no more than the escape through an accidental fissure of some of that heat which pressure is causing below.

We must not, however, leave out of consideration one important condition in these operations, and that is the length of time through which they have been exercised. We have no standard by which to measure it. The period of history occupies only a few thousand years. Supposing the granite to have been seething and baking amid steam at a red heat for that time, we can well imagine surprising results. But probably nature's laboratory has been working for cycles in which the historical period is only a unit. What are the mutations observed in these granite hills as a work for such eternal ages? The silence and obscurity in their history is one of those mysterious chasms to the edge of which science has enabled us to climb, but where we can discern only a depth which is unfathomable.

But now to account for the presence of the tin in the granite,



or rather in the strata from which the granite is formed. I am of opinion that it has been very finely, nay almost infinitesimally, divided through the rocks just as gold and silver is in the sea at the present day. Many people are not aware that these metals exist in solution in sea-water, but in so small a quantity, that tons of water must be evaporated before any appreciable quantity can be extracted. Now, it is quite certain that the precious metal is being deposited in the rocks forming on the sea-shore or at the sea-bottom at the present day. No doubt, immense quantities of this deposit would have to be reduced before even a trace of gold would be seen, yet the quantity is absolutely if not relatively great.

But what is not possible to man's chemistry is easily effected in the great laboratory of nature. If the present shore and sea deposits were subjected to such an action as that which reduced the ranges here to granite, we should have the gold in rich veins and shoots just as it is in the quartz veins in Australia. You may be inclined to say that the gold in Australia has been much more abundant than in the case I am supposing, but this is not so. It is estimated that more than five tons of quartz or vein-stuff has been operated upon for every ounce of gold extracted, which is considerably below the truth. This, however, be it less or more, is only a mere fraction of the rock metamorphosed from which this gold has been derived.

The whole process depends upon a peculiarity in the chemistry of minerals which is only imperfectly understood. This is a tendency to what we call segregation. Similar minerals seek each other out and run together. In the heavier metals when they are melted, one can understand it, but this occurs when the rocks or metals are not melted at all, where they are not particularly heavy, and where they take directions quite independent of the force of gravity. You will find veins of quartz and veins of felspar running through stratified rocks, you find lines of flints in chalk and septarian nodules in clay. If these things take place in solid rocks, every facility occurs for their occurrence in granite. Thus, in effect, we find in granite innumerable veins of quartz, felspar, iron ores, tin from seams of considerable thickness to the merest threads. They evidently do not depend upon cracks in the stone and could not have been injected in a fluid state. They have simply segregated and come together in that strange movement of particles to which the materials of the most solid rock are subject, by means of which they evidently travel long distance.

Now, turning to the tin ore, we find it in the form of an oxide. Pay attention to this. Tin is easily melted. If it had been sub-



jected to mere heat, it would have run together in the form of pure metal as it does in the smelting furnace. But under heat pressure and with water, it is forced to combine with oxygen gas, a combination which is not easily effected without those conditions. Tin when kept at a red heat with free access of air, oxidizes readily. There are two forms of oxide of tin, one in which one volume of tin combines with one volume of oxygen, this is called the protoxide or stannous oxide obtained by chemical precipitation. It is a very unstable compound, and on slight application of red heat makes it burn like tinder and become stannic oxide. There is the second combination, or peroxide of tin, in which one volume of tin is combined with two of oxygen. This is the common ore of tin.

If heat alone had been concerned in the production of the tin which is found, it would have occurred in a different way. The peculiar oxide of tin, which is so familiar to you here, is a state of the mineral which can hardly be adequately explained, unless formed slowly. Crystals of Cassiterite may have been formed by the sole action of water just as crystals of silica are so formed. But the proximity of the granite renders the conclusion more probable that the agencies of heat, pressure and superheated steam have been all in operation in the production of this oxide of tin.

Usually, the form of the fragments of Cassiterite in the drifts is not crystalline. You do find many crystals, but the majority of the grains are angular and amorphous. The edges are very clean and sharp, and not often manifesting any marks of abrasion. They resemble in this respect the fragments of quartz washed out of granite which are associated with them in the drift. From this I conclude that the tin has been amalgamated in the matrix or other rock paste just as quartz, felspar and mica are.

I am rather diffident in propounding a theory as to how this may have occurred. Supposing, however, tin to have been finely disseminated through the formation which went to form the granite, it may have been sublimed and then condensed on the edges of the strata where the metamorphism was not complete. Thus it is found at the junction of the granite with the stratified rock. The use of the terms subliming and condensation may be a little misleading. I only use them as generally expressing the category to which the processes may have belonged. As a matter of course, they must have been different, because the conditions were different from anything which we can reduce to experiment.

I am aware how unsatisfactory any theory is which cannot be brought to some test for its verification. In this matter, however, we must rest content with explanations which are little more than

plausible guesses. In tracing back things like the metalliferous deposits to their true causes, we are still working very much in the dark. My object in this lecture has been to point out what is really known about metamorphism and to show how it bears upon the occurrence of such ores as Cassiterite. I hope I have at least succeeded so far as to give you a clear and simple exposition of the subject, and with this, I must rest satisfied and conclude my lecture.\*

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\*NOTE.—Tin is found in drifts or alluvial deposits in Perak. Many think that it must have been derived from veins and that these will yet be found. The context of these lectures will show that I do not think so. The true matrix of the tin is in granite at its junction with the clays where it has been abundantly disseminated in fine and coarse grains. Nevertheless, in northern Perak there are tin veins or true lodes. Furthermore, I wish to place on record my opinion that the stream tin deposits of Perak are practically inexhaustible.

## RĚMBAU.

A little has been recorded on the subject of this State, except in works not very accessible, and as I have visited it officially on several occasions, I have thought that a short account of the country may not be without some interest for the readers of this Journal.

This State is one of the countries known as the "*Nēgri Sēmbilan*," One of Nēgri Sēmbilan. or Nine States, formerly under a Yam Tūan (in full, Yang-di-pēr-tūan) Bēsar and a Yam Tūan Mūda, each, however, with its own chief or Dato' Pēnghūlu.

In Rēmbau, as in Nāning and others of the "Nine States," a Mēnangkā-bau origin. considerable portion of the population are Mēnangkābau by descent, and Mēnangkābau people still come over, as they do to Malacca.

Its name is said to derive from an enormous *Mērbau* tree which Supposed derivation of name. used to grow in the plain near the foot of Gānong Dato'; there are said to be some traces left of it still.

Another account states that the great tree fell down from the mountain, and that the name of the country arose from the description of the noise of the fall as the colossal stem thundered down the steeps—"mērbau rēmbau."<sup>(1)</sup>

It is further related that so vast was the size of this giant of the jungle that its head reached to the Sungei Ūjong<sup>(2)</sup> stream, to which it gave its name (*i.e.*, Sungei Ūjong Kāyu Mērbau); while its branches extended to the Moar, and it has been pretended that from

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(1) Probably a case of metathesis. This is likely enough to be the origin of the name; the other accounts are, of course, later embellishments.

(2) This is the recognised official spelling, or I should spell it "*Hājong*" in accordance with the proper Malay spelling, though Malays have begun to drop the "h" in this word, as in other similar ones, but I see no reason to drop it because it is mute. Many Malays still sound the "h" in "*hitam*" and "*hāyam*," though the latter is more commonly sounded now without it.



this circumstance "Měrbau Sarátus,"<sup>(1)</sup> one of the limits of fishing rights on the Moar, took its name.

Original settlement of.

Rĕmbau, like the rest of these countries, was, according to Měntra traditions, at first inhabited by the aboriginal tribes alone, and its first Pěnghulu was, like that of Nāning, appointed by the Dato' Kēlāna Pētrā of Sungei Ūjong.<sup>(2)</sup>

Another local version is that Rĕmbau was first settled by Bātin Bēndahāra Sakūdei at Hālu Rĕmbau near Gūnong Dato', and he it was who felled the mighty Měrbau tree. According to native authority quoted by NEWBOLD, Bēndahāra Sakūdei was the first chief of Sungei Ūjong upon whom the title Kēlāna Pētrā was conferred, and was the son of a Bātin,<sup>(3)</sup> and the following account of this origin was related to NEWBOLD by the Rāja di Rāja of Sungei Ūjong:—

"In ancient times one of the princesses<sup>(4)</sup> of Sungei Ūjong having had the presumption to laugh at the naked state of a Bātin of the Jakuns, incurred his resentment, and was compelled irresistibly to follow him through thicket and brake, until, moved with compassion, her 'sans-culotte maître de danse' broke the spell and married her. The offspring of this sylvan union is said to be Sakūdei,<sup>(5)</sup> from whom descend the Pěnghulus of Sungei Ūjong."

Pěnghulu how elected.

"Bēduanda" is the name of one of the chief aboriginal tribes in the South of the Peninsula, and two of the chief Rĕmbau tribes bear the same name—the Bēduanda Jāwa, and the Bēduanda Jakun—from which the Pěnghulu is alternately elected.

Alternate election.

This alternate election is said to be due to a dispute in days

(1) The real origin of this name was probably that it was a very large tree, said to have 100 branches: cf. "rēngas tūjoh" further down the Moar, which has seven stems branching from one root.

(2) cf. *infra* with approval of Johor.

(3) cf. *infra*.

(4) The tradition, if the word "princess" is to be taken literally, is somewhat mixed (a not uncommon occurrence) about this, for there was no princely race in Sungei Ūjong at the time; but it is a common practice to confer this title on women remarkable for beauty and fairness of complexion, and it may mean no more.

(5) cf. with Rĕmbau tradition *infra*, which makes him come from Johor.

gone by between the two branches of the Běduanda, each claiming the right to elect the Pěnghōlu, which was settled by the sovereign of Johor giving each the right alternately.

He at the same time gave distinctive titles to the Pěnghōlus—to Titles. the one elected from the "Běduanda Jāwa" that of "Sēdīa Rāja," to him of the "Běduanda Jakun" that of "Lēla Maharāja."

The office is hereditary, descending on the side of the sister, as in Nāning and in all the Měnangkābau States. I attach a table shewing the constitution of the country, and giving an approximate estimate of the numbers of each tribe.

It will be noticed that the population is mixed.

Mixed nationality.

The Siamese probably date from the time of the invasions by their ancestors recorded in the "Sējārah," and which, if we may believe that work, took place shortly before the Portuguese took Malacca.

Acheh and Malacca were at one time intimately connected, the latter, at first the superior, having subsequently become feudatory to the former.

The boundaries of Rēmbau with Malacca territory were defined by the Treaty of the 9th January, 1883, and were fixed as follows:—  
Kwāla Sungei Jērneh,<sup>(1)</sup> Bukit Běrtam,<sup>(2)</sup> Bukit Jēlōtong,<sup>(3)</sup> Bukit Pātus,<sup>(4)</sup> Jīrat Gunjei,<sup>(5)</sup> Lābok Tālan,<sup>(6)</sup> Dāsun Fěringgi<sup>(7)</sup> Dāsun Kēpar,<sup>(8)</sup> Ulu Sungga, Bukit Pātus.

Boundaries.

(1) "Jērneh," clear.

(2) "Běrtam" a palm-like reed, of which the leaves are used for thatch, and the stem split for walling houses.

(3) "Jēlōtong," a fine gētah-bearing tree. The gētah is mixed with other marketable gētah.

(4) "Bukit Pātus," cleft hill, a very common name all over the country.

(5) "Jīrat," a grave; "gunjei," a giant. This giant is said to have been so tall that he could pluck the cocoa-nuts as he walked along; he is said to have been killed at Padang Chāchar (the plain of the chāchar trees) by introducing a spear head into a bambu in which water was given him to drink so that when he tipped it up to drink he swallowed the spear-head, on which he fled, and was brought down by being cut in the leg; he fell and was buried where he fell, the heap over this marks the boundary point, where a pillar is now erected. There is another Jīrat Gunjei in Tampin, said to be that of a female Gunjei.

(6) "Lābok," pool in a river; "tālan," a tree (in other parts of the country called "gāpis").

(7) "Fěringgi" Portuguese; "dāsun" orchard.

(8) "Kēpar," a very peculiar stumpy kind of palm.

The RĒmbau branch of the Linggi from Sempang upwards forms the rest of the boundary line.

The boundary with Sungei Ūjong was fixed about two years ago by His Excellency Sir F. A. WELD, as, previous to that time, there had been disputes about it. It now runs as follows:—from Sempang to Bukit Mandi Angin, thence to Pĕrhentian Tinggi, and thence to Gĕnong Angsi. The boundary on the inland side towards Sri Mĕnanti, Inas or Jĕlei, and Johol has shifted from time to time, Gĕnong Pĕsir, which is now under Sri Mĕnanti, is claimed as properly belonging to RĒmbau, though in NEWBOLD's time it was said to have originally belonged to Johol, and this last is confirmed by the aborigines, who are the best authorities. The boundaries with Sri Mĕnanti are said to be Gĕnong Tĕjoh, and Gĕnong Lĕpat Kĕjang.

Those with Johol, Bĕtu Gĕjah (on hill of that name), Gĕnong Dato', Pĕrhentian Lantei (or Tinggi) on Bukit Ūlu Āpi-Āpi, and (including Tampin) Bĕtu Bĕrĕpit (now claimed to be in Tampin, Pĕrhentian Manggis being said to be the right point, on Bukit Kĕda Mĕti), Jĕram Kambing and Bukit Pĕtus.

Chief places.

Sempang, where the RĒmbau and Pĕnar join to form the Linggi, and where we have now a Police Station on a small piece of land ceded to Government in 1874, was formerly one of the chief places in RĒmbau; Kwĕla Pĕdas, a few miles further up on the right bank, was another, but they have both been abandoned. At Bandar Rĕsau was the residence of the Yam Tĕan Mĕda, and latterly of the late Pĕnghĕlu Haji Sail. In NEWBOLD's time the Pĕnghĕlu lived at Chĕmbong. The present Pĕnghĕlu resides at Gĕmĕyun near Chĕngkau, where Haji Sail had another residence. RĒmbau, in

Population.

proportion to its size, is, no doubt, the most populous of these native States, being probably about 11,000, exclusive of Tampin, Kru and Tĕbong; the details will be found in the table shewing the constitution of the country; in NEWBOLD (1839) it is given at 9,000 including Tampin and Kru. The most populous part of the country is said to be inland at Sri Lĕmak and Ūlu Sĕpri, but this is not confirmed by the numbers I have obtained. From the table first alluded to, it will be seen of what a mixed character the population

Character.



is. They likewise bear, among the Malays, the character of being pre-eminently treacherous. The Gādong district (lying between our frontier and Gūnong Dato') near which Haji Mastafa lives, is said to be the harbour of robbers and cattle-lifters, but Haji Mastafa is too far advanced in years, too imbecile, and too much in the hands of others to do anything to improve matters; but under the new régime we may in time look for amendment.

As Rēmbau used to be the place of installation of the Yam Tūan or Yang-di-pěrtūan Bēsar, it will not be out of place to deal here with the subject of the Yam Tūans. The original States in the interior of this part of the Peninsula, according to tradition, before they became "Nēgri Sēmbilan" were Kēlang, Jēlēbu, Sungei Ūjong and Johol, with seniority in the order given.

Rēmbau place  
of installation  
of Rāja.

The "Nēgri Sēmbilan" are stated by NEWBOLD, and probably correctly, as being originally as follows, Kēlang, Jēlēbu, Sungei Ūjong, Johol, Sēgāmat, Nāning, Rēmbau, Hālu Pahang (including Sērting and Jēmpol) and Jēlei (in Pahang, adjoining Jēlēbu).<sup>(1)</sup> Kēlang soon fell under the domination of Sēlāngor.

Original Nē-  
gri Sēmbilan.

Johol originally included Jēmpol and the whole watershed of the Moar as far as the Pālong on one side and Mount Ophir on the other, having on the N. & W. common boundaries with Jēlēbu, Sungei Ūjong, Rēmbau and Nāning (the latter now included in Malacca).

Sēgāmat seems to have been absorbed by Johor a generation or two since. Nāning and Rēmbau were children of Sungei Ūjong, and when the former of them came more directly under Dutch influence, Sri Mēnantī, or more correctly Hālu Moar, which had asserted independence of Johol, took its place in the confederation.

About the middle of last century, the Dutch, in conjunction with the sovereign of Johor, Sultan ABDUL JALIL SHAH, who was suzerain

Origin of  
Yam Tuan  
Bēsar.

(1) There is of course another Jēlei also known as Inas, which, till a generation or two ago, formed part of Johol, nor is it clear that it is entirely separate now; this district could not have been one of the original "Nēgri Sēmbilan;" the title of its chief is the same as that of the Johol Dato', while that of the Jēlei in the text was Maharāja Pērba. No doubt with the decadence of the Johor dynasty, and the practical independence of Pahang, Jēlei ceased to be regarded as anything but a dependency of the Bēndahāra.

of the Nine States, appointed Daing Kambôja, a Bugis Prince, as their chief.

His rule, however, was not approved of, and the Pēnghûlus of Sungei Ūjong, Johol, RĒmbau and Hûlu Moar invited, with the assistance of the Dutch and the consent of Johor, the Princes of the Mēnangkâbau dynasty to come over as their chiefs. Daing Kambôja, however, found support with some of the Pēnghûlus, and for a time hostilities ensued between the rival parties, but in the end Râja Mēlâwar, the Mēnangkâbau Prince, prevailed, and Daing Kambôja withdrew to Rîau, where he died in 1773. Thenceforward Johor, by common consent, had nothing more to do with the Nĕgri Sĕmbilan.

Râja Mēlâwar was then duly installed as Yang-di-pĕrtûan Bĕsar by the four Pēnghûlus of Sungei Ūjong, Johol, RĒmbau and Hûlu Moar (who were styled the Pēnghûlu Bĕlantik from their office of installing the suzerainty in RĒmbau, which was thenceforth called "Tānah Kĕrjaan," i. e., the place where the *business* of installation is performed, not "karâja-an," so it is said.<sup>(1)</sup>)

Thence the suzerain proceeded to Sri Mĕnanti, his place of residence, so named from the chief and Bâtins there waiting to receive him in state, and it was called "Tānah Mĕngandong."<sup>(2)</sup>

The *bâleis* erected for the suzerain on his visits to the different States were constructed of peculiar form, which must not be altered. That in Sungei Ūjong was called "Bâlei Mĕlintang" according to the best account, figuratively speaking from its Pēnghûlu being in a position to oppose any innovations attempted by the Yam Tûan;<sup>(3)</sup> that in Johol "Bâlei Bĕrtingkat" in the same way, being as it were, a third story on Sungei Ūjong and RĒmbau, and being next door to Sri Mĕnanti, would bring their representations right up to the Astana.

(1) I am disposed to think it *was* "karâja-an" originally.

(2) "Kandong," to be with child, in that sense to carry, to support, so this place bore or supported the Yam Tûan Bĕsar.

(3) Not, I am informed, as NEWBOLD states, because it was built at right angles to the river. The allegorical explanation given in the text is more in accordance with Malay ideas.

The real power in these States is vested with the Pēnghûlu, that of the suzerain being nominal only. NEWBOLD, from whose writings I have taken much of the account here given, states that, on the elevation of Râja Mēlâwar to the office of Yang-di-pěrtûan, the following arrangement was agreed to between him and the Pēnghûlus: that he should assemble them on affairs of State and submit to a majority; that his maintenance be furnished equally by the inhabitants of the four States, each house contributing annually a gan-tang of padi, two cocoa-nuts and one *suku* (i.e., 13½ etc.).

Real power  
with Pēnghû-  
lu.

Maintenance  
of Yam Tuan  
Béar.

On the occasion of a death, marriage, or circumcision in the Royal Family, each Pēnghûlu was to send three buffaloes and to furnish a certain sum for distribution (probably for the benefit of the various officers who took part in the ceremonies).

In the case of a war also, the Pēnghûlu was expected to come forward with a certain contribution of men, arms, ammunition, and provisions.

The Pēnghûlu derived his revenue from his power of inflicting fines, and from contributions in kind made by the people of his State; he was said, too, to have the power, in other Malay countries reserved to the sovereign, of enforcing gratuitous labour, but I doubt if the power has been exercised, except to a very limited extent.<sup>(1)</sup> The respective positions of Yang-di-pěrtûan and Pēnghûlu are also defined by the following verbal Mēnangkâbau traditions:—

Pēnghûlu's  
revenue.

*Undang-undang of the Nēgri Sēmbilan. (\*)*

Undang-un-  
dang.

*Ālam nen bĕrâja, luhak nen berpēnghûlu, sūku bĕrtūha, anak bûah beribu bāpa.*

The kingdom is under the Râja, the district under the Pēnghûlu, the *suku* under the elder, and the members of the *suku*

(1) Such as helping in padi-planting and repairing the Pēnghûlu's house and fence.

(2) i.e. of the "Pĕrpătĭh (or perhaps more properly "Pĕti" Pĭhang) Sabĕ-tang, opposed to which is the "ĕdat tĕmĕnggongan." I may refer to this in greater detail on a future occasion.



under the *ibu bāpa*, (lit., father and mother) title of subordinate elder.

*Sabingkah tĕnĕh tĕrbĕlik, sa hĕlei ūrat kāyu yang pĕtus undang yang punya.*

Every clod of earth upturned, every slip of root snapped, is the Pĕnghĕlu's.

*Deri hĕlu āyĕr mĕnyencheng sampai kahĕlir ombak mĕmĕchah, To' Bandar yang punya.*

From the trickling source of the stream to the mouth when the waves break is the To' Bandar's.

*Di pijak tĕnĕh, di langkah akar undang yang punya.*

All the soil and roots under foot belong to the Pĕnghĕlu.

*Di sauk āyĕr, di pĕtah ranting sa champak gĕlah di tĕpi tĕbing To' Bandar yang punya.*

All water taken, or boughs broken within reach of a punting-pole from the banks, belong to the To' Bandar.

*Adat itu di anjak<sup>(1)</sup> lĕyu, di ĕlih mĕti.*

Neglect of these customs will bring decay on the country, and if they are changed, destruction will result.

*Adapun Rĕja itu tiĕda mĕmpunyai nĕgri dan tiĕda bĕleh menĕhĕi kharajat, mĕlainkan bĕrkadĕlan saheja sĕrta pĕrmĕkananya duti samĕku, bĕras dĕa gantang, nior satĕli.*

Now the Rĕja does not own the country, nor can he levy taxes on its produce, but with him lies the final award of justice only, and he obtains a maintenance of a "sĕku" (12 cents), two gantangs (gallons) of rice and a string of (i.e., 2) coconuts. [A contribution from every householder.]

*Karna sĕsar ikan kabĕlat sĕsar bĕlat katĕbing.*

For the fish (being pressed) rest against the weir and the weir is attached to the bank, (i.e., the Lĕmbĕga look to the Pĕnghĕlu, and the Pĕnghĕlu to the Rĕja).

*Jika runtoĕ tĕbing, binĕsa lah bĕlat.*

If the bank gives way the weir is destroyed (i.e., if the Rĕja is without justice, the Pĕnghĕlu is *undang-less*, and the four

(1) e. l. "di chĕbut."

*sikus* are without their *Lěmbāga*, the *waris* get no inheritance, and the country is destroyed).

The following table gives a view of the Yang-di-pěrtuans Běsar and Mûda from the time of their first introduction to 1832, from which it will be seen that up to the time of Râja Ali's appearance on the scene, the Yang-di-pěrtuans came over regularly from Měnangkâbau. He was called in by the Rěmbau people to help in the conduct of hostilities against Yam Tûan Mûda Râja Asil, and his son Râja Haji, who had given offence by a marriage that was considered unlawful.

(From Měnangkâbau.)      Yam Tûan Běsar.      Yam Tûan Mûda.

Râja MELAWAR.      —

(Do.)      —ÂDIL [(died 1795-96)  
leaving Râjas ÂSIL and SĀBUN, latter  
became Yam Tûan of Jělēbu, and  
TĒNGKU PĒTIH.]      —

(Do.) — HITAM (died 1808.)      Râja ÂSIL (son of  
Yam Tûan Běsar,  
Râja ÂDIL.)

(Do.)      —LEGGANG LAUT (died      Râja ALI (1815.)<sup>(1)</sup>  
1824) had two sons RĀDIN and  
ŪJANG.<sup>(2)</sup>

(Do.)      —LĀBU (1826.)      —  
—ALI 1832.      Syed SABAN 1832.<sup>(3)</sup>

(1) Son of Râja Hitam's wife by her former husband, Râja Haman, brother to Sultan Ibrahim of Sělangor.

(2) Těngku Antah, the present Yam Tûan of Sri Měnantı is son of Râja RĀDIN.

(3) Syed Hamid, the present ruler of Tampin, is his son.

Râja Ali.

Râja Ali intrigued himself into the position of Yam Tûan Mûda, and after the defeat and retirement from the country of Râja Lâbu, the last Mënangkâbau prince, he succeeded in obtaining the object of his ambition, the position of Yam Tûan Bĕsar, to which, as to that of Yam Tûan Mûda, he had no real claim at all.

From the time of his advent till quite lately, Rĕmbau and the neighbouring States have continued to be troubled by a series of intrigues.

Syed Saban.

He appointed Syed Saban, his son-in-law, Yam Tûan Mûda, who was ultimately unable to hold his own, and after the Nâning war became a pensioner of the Government, living alternately in Malacca and Tampin, which latter place has, from the time of the first Yam Tûan Mûda Râja Asil, been assigned to the prince holding that position for his maintenance.

Syed Hamid.

Syed Saban's son, Tengku Syed Hamid, though he has long endeavoured to obtain the position of Yam Tûan Mûda, has never succeeded in securing the needful recognition, and now rules in Tampin only, which may be now considered to be as completely severed from Rĕmbau, as that State is from any further connection with a Yam Tûan either Bĕsar or Mûda.

Origin of  
Pĕnghûlu  
Chiefs and  
"Sûku."

The following account embodies those traditions which have been handed down in Rĕmbau regarding the origin of the Pĕnghûlu, of some of the chiefs, and of some of the *sûkus*, and will be found, as might have been expected, to differ in some points from others on the same subject already referred to and obtained from different sources.

Lĕmbâga.

Among the "Lĕmbâga" or eight chiefs of "sûku" the two highest are the Gĕmpa Maharâja, and Mĕrah Bangsa.

This is because, on the decease of a Sĕdia Râja Pĕnghûlu, when the chiefs are assembled for the election of his successor, the Dato' Gĕmpa Maharâja's duty is to install him and notify it to the people. And on the decease of a Lĕla Maharâja Pĕnghûlu the Dato' Mĕrah Bangsa discharges similar functions.

The four Lĕmbâga in the low country are held senior to the four inland, and when one of the former dies, his insignia are half those displayed on the death of a Pĕnghûlu, while those of an inland



chief are slightly less; money, for instance, is not scattered on the way, nor are cloths spread on the path. The story of the origin of Dato' Gĕmpa, Dato' Pĕrba, and Dato' Pĕtih is as follows: There was a chief named Dato' (\*) Bĕndahāra Sakūdei (\*\*) (his wife was a Jakun, daughter of Bātin Saribu Jāya, she was called Princess Long-hair), who came from Johor with his followers to open Rĕmbau. After him came a man from Mĕnangkābau named Dato' Lĕteh, and he and his party became trusted to the Dato' Bĕndahāra, and supported the people from Johor: they all settled at a place called Kĕbun Lāda (Pepper Garden). After a time Bĕndahāra Sakūdei had three children (female) the eldest named Dato' Bungkal, the next Dato' Mūdek, and the youngest Dato' Mĕngkūdu. Later on he removed to Sungei Ūjong, but he left his eldest child Dato' BUNGKAL in Rĕmbau with Dato' Lĕteh. Dato' Lĕteh belonged to the Mandiling branch of the Bātu Hampar Sūku, and at the time all those of the Bātu Hampar Sūku who came over from Mĕnangkābau to Rĕmbau put themselves under him.

Origin of  
Gĕmpa Maha-  
rāja Pĕrba,  
and Pĕtih.

There were five branches of the Bātu Hampar Sūku from Mĕnangkābau who adhered to Dato' Lĕteh, viz., the Mandiling, the Chĕniāga, the Pāya Bidāra, the Pagar Chinchang, and the Agam.

In course of time Dato' Lĕteh looked round for a suitable husband for the daughter of the Bĕndahāra, and while he was considering the matter, there came a Mĕnangkābau man of the Chĕniāga branch of the Bātu Hampar Sūku named Dato' Lĕla Bālang, to ask for Dato' Bungkal as a wife; all the family were agreed to it, and they were married.

In due course Dato' Lĕla Bālang became father of a son, whom he named Lĕla Maharāja.

When he was about six years old, and the country had become populous, Dato' Lĕteh consulted with Dato' Lĕla Bālang, and suggested that it would be advisable for the latter to go to Johor and make over the country, for it belonged to the Dato' Bĕndahāra

(1) The account quoted *supra* calls him a Bātin, which would imply that he was himself a Jakun. The title of Bĕndahāra is now in use amongst the Jakuns.

(2) Probably because he came from the river of that name in Johor.

(Sakûdei), the two Dato' thought that no one else could rule the country but Lēla Maharāja, for he was the grandson of the Dato' Bēndahāra.

First appointment of Pēnghûlu.

Then Dato' Lēla Bālang went with Dato' Laut Dālam who was a Mēnangkābau man with a Javanese wife, to Johor and there the son of Dato' Lēla Bālang was appointed Pēnghûlu Lēla Maharāja, but while he was in his minority Dato' Lēla Bālang undertook the duties, and was given the title of Dato' Gēmpa Maharāja.

Second appointment of Pēnghûlu.

Then came Dato' Laut Dālam complaining to Dato' Lēla Bālang that he had obtained the Pēnghûluship for his son and the administration of it for himself with a title, while he, Dato' Laut Dālam had got nothing for his trouble (the journey to Johor?). Then Dato' Lēla Bālang returned to the presence the same day and represented the state of matters. The Rāja asked whether Dato' Laut Dālam had any daughters, and finding he had, decided that when he grew up Lēla Maharāja should marry Dato' Laut Dālam's daughter, and if he got a child, that child should be Pēnghûlu Sēdia Rāja, whose duties should be undertaken by Dato' Laut Dālam, and Dato' Laut Dālam had the title of Dato' Mērah Bangsa conferred on him. They then returned to Rēmbau. (1)

It was subsequently decided, in consultation with Dato' Lēteh, that all the Chēniāga branch of the Bātu Hampar Sūku should be handed over to the charge of the Dato' Gēmpa Maharāja, *i.e.*, Dato' Lēla Bālang. The other four branches of the sūku remained under Dato' Lēteh, who was Dato' Pūtih, and have so continued to this day.

The descendants of Dato' Laut Dālam became the "waris" of the Pēnghûlu Sēdia Rāja, because of the mother having been Javanese, and when the "waris" of both Pēnghûlus had become numerous, an elder was put over them with the name of Dato' Pērba, who was chosen alternately from each side, being at one time Jakun and the next Jāwa.

Dato' Pūtih has always been considered to be connected with the

(1) This and the other States were no doubt at the time of the taking of Malacca by the Portuguese inhabited by aborigines only. These latter assisted in the defence of Malacca with their primitive weapons.



Dato' Përba up to the present time, because Dato' Lēteh brought up Dato' Bungkal, and Dato' Pūtih is descended from Dato' Lēteh, and Dato' Përba is descended from Dato' Bungkal.

The following account is given of the origin of the name "Lima Sāku" in the low country :—

In the time of Pēnghūlu Kāsir a woman of the Dato' Përba's people was taken to wife by a man of the Mungkar tribe in Tampin, but his people did not pay the marriage dowry. On this the Dato' Përba and Dato' Pūtih after consultation summoned their people together and went to Tampin to demand the dowry; they kept up the attack for about a fortnight, but without success; then Dato' Pūtih and Dato' Përba called to their aid Dato' Maharāja Sēnāra, Dato' Lēla Angsa, and Dato' Ganti Maharāja: these three agreed to help them in the affair they were engaged in; and assembled all their people and attacked Tampin, which was defeated at their first attempt; the Mungkar people admitted the dowry claim, and the matter was settled. Then the five Dato' returned to Rēmbau, and there they agreed to act together always, and they had a feast and slaughtered buffaloes, and Pēnghūlu Kāsir removed to a place called Mesjid Batu Pūtih, where there was a great assembly and the five chiefs mentioned registered an oath with the spilling<sup>(1)</sup> of blood and under the Korān, that they would remain five elders with one Lēmbāga, each with his own people, but of one mind, whether advantage or injury should accrue, they should share it as long as the sun and moon, which cannot change, endure. Which-  
ever of the five chiefs should change or depart from the above solemn agreement, he would be punished by the testimony of the thirty books of the Korān, the Majesty of Pagar Rūyong would fall upon him, and the weapon Kāwi would make an end of him. This was the origin of the five sūkus, and thenceforth Dato' Pēnghūlu Kāsir spoke of the four and five sūkus, in the low country, with respect to the "bērampat berlīma sūku," and the "bērampat bērsēmbilan sūku" inland. It is said that the first settling of this

First settle-  
ment "di-dā-  
rat," i.e., in-  
land.

(1) Each party puts some of his blood into a cup, and then each dips his finger into the blood and conveys it to his mouth.



part of the country was agreed on by three chiefs from Mēnangkābau; one Dato' Laut of Pāya Kumboh <sup>(1)</sup> selected a stream called Lāyang; from him Dato' Si Maharāja <sup>(2)</sup> is descended: another Dato' Pūtih from Sri Lēmak took the stream called Lūbok Rūsa; from him is descended Dato' Sinda Maharāja: <sup>(2)</sup> another Dato' Inda Pētrā, a man of Bātu Bālang took the stream of Bintongan; he was the ancestor of Dato' Andika. <sup>(2)</sup>

These three all began planting in the places named. They claimed from the sources of the streams to their junction with the main stream. While engaged in clearing, they heard the sound of many trees falling down stream within the range of their claims, on going to see the cause, they found one Dato' Pūteh Kēpāla a Sri Mēlēnggang man of Mēnangkābau occupied in clearing. (Dato' Mandēlika <sup>(2)</sup> descends from him.) The place was called Bātu Hampar. Then there was a dispute between the three chiefs and Dato' Pūteh Kēpāla, the former claiming from the gullies to the mouths of their streams, saying they had settled there first; the latter claimed the same, and their claims were equally strong, for they had been all recognised from Johor. Later on authority came from the Pēnghūlu dividing the land between them, and making the boundary from Bātu Mēnunggul to Tunggāl Mērbau in the Bātu Bēsar jungle, and thence to Tunggāl Chāchar, on to Kwāla Anak Ayēr Hitam in the Sēpri stream; whoever went up the Leng stream must be under Dato' Si Maharāja, whoever went up the Lūbok Rūsa stream must be under Dato' Sinda Maharāja, and any one settling up the Bintongan stream must be under Dato' Andika. So the Tiga Bātu people under Nang Bēsar, who went up the Bintongan, were under the jurisdiction of Dato' Andika. So likewise in the case of the Sēpri, Dato' Pēnghūlu Uban brought two men from Johor, Dato' Chindei Luātan (a Bēduanda, from whom descends Dato' Sētir Maharāja), and a Mēnangkābau man of the Pāya Bidāra branch of the Bātu Hampar, (from whom Sūtan Bēndahāra is descended), and told them to settle on the Sēpri. They worked

(1) Name of a rush-like grass growing in swampy ground.

(2) Lēmbaga "di-dārat."

with the three chiefs, Dato' Si Maharāja, Dato' Sinda Maharāja, and Dato' Andika, and they became five sūkus, and were called "bĕrampat berlĕma sūku" being confined within the boundaries above-mentioned.

Further down stream came Dato' Mĕngiāng of the Mungkar sūku from Māchap,<sup>(1)</sup> and a Mĕnangkābau man, *i. e.*, Dato' Maharāja Inda, making three with Dato' Pūtih Kĕpāla, *i. e.*, Dato' Mandĕlika, and these were called three elders and one Lĕmbāga.

The origin of the appellation "bĕrsĕmbilan" is that they descended from nine mothers in these three sūkus, four in the Sri Mĕlĕnggang, three in the Mungkar, in the Tānah Datar <sup>(2)</sup> two; these worked together, together bore disgrace and shame.

The eight Lĕmbāga of sūkus, four in the low country and four inland, hold the next position in the State to the Pĕnghĕlu, and in all affairs of consequence he is obliged to consult them and to follow the opinion of the majority, and no treaties or agreements affecting the country generally are valid without their signature. The four Orang Bĕsar, though not heads of sūkus, still, from their position as "waris" and consequent eligibility for the Pĕnghĕluship, are able to exercise considerable influence. But subordinate chiefs of intriguing character are, of course, often found to have an influence greatly disproportioned to their official position. The Dato' Pĕrba, the foremost of the "duablas sūku," also occupies an influential position, from his being the head of the joint sūku of Bĕduanda Jakun and Bĕduanda Jāwa, from which he, like the Pĕnghĕlu, is alternately elected. He is also eligible for the Pĕnghĕluship. It will also be noticed that his sūku is by far the most numerous, being double any of the others.

The soil of Rĕmbau resembles that of Nāning generally. The Nature of same may be said of its physical configuration; the country is of country. an undulating character, the depressions being mostly "sāwah," and the rising ground kampongs or secondary jungle. The hills, except near the Malacca frontier, seem to be of less elevation than in Nāning. Bukit Bĕsar is the only mountain in the country, exclu-

(1) In Nāning.

(2) Datar, *i. e.* flat.



sive of those in the ranges which divide it from Snngei Ūjong, Sri Mēnanti and Johol.

Padi-land.

The "sāwah" or padi-fields are extensive, but a good deal is now out of cultivation, owing to the fatal cattle disease which has raged during the last three years, and has carried off almost all the buffaloes. I saw very few indeed.

A large proportion of the "sāwah" have, however, been planted out with padi this season, the fields having been prepared by means of a large wooden "changkul" or hoe, which is much used by the Rēmbauans.

The "sāwah" divisions ("jalor" or "pêtak") strike me as being a good deal smaller than those in our territory, probably owing to the fact that they are cultivated by hand, and the "batas" or dividing ridges appear much better kept.

The soil of the "sāwah" is of a lighter colour than is common in Malacca and there is more tendency to sand and quartz grit in it.

Crops.

The yield appears to be high, averaging eighty to ninety, and in some places runs as high as a hundred-fold. At Gādong I noticed the "sāwah" soil was a very white clay with an admixture of grit, and was told it was particularly good and produced a hundred-fold. In this, as in other Malay countries, a certain amount of "ladang," or high-land cultivation, of padi takes place, more particularly when circumstances are unfavourable for the "sāwah" or wet cultivation.

Tin.

There is no tin worked in Rēmbau, though it was acknowledged that it existed, but was not worked for fear of the water flowing from the workings poisoning the "sāwah" and preventing the cultivation of padi. At Ūlu Pēdas tin has been worked, but I heard it had been given up owing to rival claims.

Prevailing rock.

Granite is the prevailing rock, but quartz occasionally appears cropping up to a limited extent, and loose fragments are found in the streams. The soil on the mountains of Tampin and Dato' is good, of light brown, occasionally clayey. The variety of ferns on Gūnong Dato' was considerable. The Tampin soil is said to be richer than any in Malacca, except that in the Māchap district.



where tapioca is said to grow best.

The view from Gûnong Dato' is a fine one, extending westerly from the Sungei Ujong mountains, over the sea-board down to Pâlau Bêsar in the South, where Gûnong Tampin shuts out the view; between the latter, however, and Bâkit Hâlu Âpi-Âpi, over which is the route to Johol from Rĕmbau proper, Mount Ophir rears its great pile. View from Gûnong Dato'.

To the immediate North lies Gûnong Bĕrâgak slightly higher, and forming the end of the amphitheatre opposite Gûnong Dato', with which it is connected by a semi-circular ridge: from this rise two nameless summits, the one adjoining Gûnong Dato' being decidedly higher than the latter, and like the rest of the ridge covered with trees which shew no tendency to be dwarfed.

Gûnong Dato' itself I make 2,060 feet above Gâdong at Haji Mastafa's house, which cannot be much above sea-level. Gûnong Tampin is, to judge by the eye, 200 feet higher. Height of Gûnong Dato'.

The summit of Gûnong Dato' is very peculiar, being formed of immense rocks, some 50 or 60 feet high resting on a space which is barely enough to support them; between the two main rocks hang suspended 2 or 3 smaller rocks, under which is sufficient room for a large party. On one of the smaller rocks in this chamber below has been placed an earthen jar into which water trickles from above; this water is often preserved by the devotees, who are constantly making the ascent to pay their vows, as having peculiar and sacred properties. On the top of the massive rocks first mentioned are smaller rocks which form the actual summit, and on one of these is to be seen a small hollow, shaped something like the print of a human foot. This footprint is attributed to the Pĕtri Gûnong Lĕdang (Princess of Mount Ophir)—a fairy being, who touched here on her way from Tanjong Tûan, whence she had taken flight in her magic robes from the importunities of the crew of her late lord Nakhôda Râgam, whom she had in a moment of irritation slain with a prick of her needle. To this footprint the mountain owes its name of Dato,' and its reputation as a "krâmat." There is only one tree among these rocks, and that not in the summit, so that there is a clear view all round, except where the mountains, Peculiar summit. Legend.

lying close inland, intervene and shut out Sri Mēnanti, Jēlei, Johol, and the Moar River.

I was fortunate in having a fine clear day on Gūnong Dato,' and was able to take a number of bearings with a prismatic compass, including a certain number of places in Rēmbau territory lying at my feet.

The result is embodied in the accompanying rough chart, which has of course no pretensions to accuracy, but may perhaps serve to give a better idea of the country than has hitherto been attainable.

On a further occasion I hope to give some further account of the chiefs of this State and their subordinates, as well as of their functions, and some of the local customs.

D. F. A. HERVEY.

## CONSTITUTION OF REMBAU.

Penghulu { Lela Maharaja. Beduanda Jakun } alternately.  
 { Sedia Raja. Beduanda Jawa }

	Title.	Suku.	No. of Houses.	Nationality.
	<i>Di baruh, or low country.</i>			
Lembaga	1 Gempa Maharaja.	Batu Hampar. (1)	56	Menangkabau.
	2 Merah Bangsa. (2)	Paya Kumbuh. (1)	73	Cheniaga.
	3 Sangsura Pahlawan.	Mungkar. (1)	35	Siam. (3)
	4 Bangsa Balang. (4)	Tiga Nenek.	104	Menangkabau.
Orang Besar	5 Shahbandar.	Beduanda.	...	Siam.
	6 Mangku Bumi.	Do.	...	Jakun and Jawa.
	7 Maharaja Mantri Lela Perkasa. (5)	Do.	...	Jawa and Jakun.
	<i>Lima Suku.</i>			
Duablas Suku	1 Dato' Perba.	Beduanda Jawa and Jakun.	579	Jakun.
	2 Dato' Puteh.	Batu Hampar.	89	Jawa and Jakun.
	3 Dato' Maharaja Senara.	Tanah Datar. (1)	70	Menangkabau
	4 Dato' Lela Angsa.	Anak Aceh.	57	(Mandiling, Paya Bidara, Pagar Chinchang and Agam). (1)
	5 Dato' Ganti Maharaja.	Anak Malaka.	29	Menangkabau.
	1 Dato' Dagang. (6)	Sri Melenggang.	18	Acheh.
			1,110	Malaka.
	<i>Di darat, or inland, di hulu berempat berlima suku.</i>			Naning.
Lembaga	1 Si Maharaja.	Paya Kumbuh.	199	Menangkabau.
	2 Sinda Maharaja.	Sri Lemak.	61	Do.
	3 Andika. (7)	Batu Balang.	133	Do.
	4 Sisir Maharaja.	Beduanda.	86	Johor.
Duablas Suku	5 Sultan Bendahara.	Batu Hampar.	35	Paya Bidara.
	6 Maharaja Diraja. (8)	Beduanda.	...	Jakun.
	<i>Di darat sebelah hilir berempat ber sembilan.</i>			
Lembaga	1 Dato' Mandelika.	Sri Melenggang. (1)	270	Menangkabau.
	2 Dato' Mengiang.	Mungkar.	157	Do.
	3 Dato' Maharaja Inda.	Tanah Datar.	70	Do
Duablas Suku		Inland	1,011	
		Low country	1,110	
		Total	2,121	
		at 5 persons a house	10,605	
		" 6 " " "	12,726	
		The 12 Suku.		
		1 Batu Hampar. (1)		
		2 Paya Kumbuh. (1)		
		3 Mungkar.		
		4 Tiga Nenek.		
		5 Beduanda Jakun & Jawa and Johor.		
		6 Tanah Datar. (1)		
		7 Anak Aceh.		
		8 Anak Malaka.		
		9 Sri Lemak. (1)		
		10 Batu Balang.		
		11 Tiga Batu.		
		12 Sri Melenggang.		

(1) Name of district in Menangkabau country.

(2) Maharaja Sultan, with a branch of the Sri Melenggang, is under Dato' Merah Bangsa.

(3) Owing to origin from a Siamese mother, but Paya Kumbuh is the name of a district in the Menangkabau country, which lies about fifty miles inland of the West Coast of Sumatra, behind Padang.

(4) Lela Raja, with the "Tiga Batu" suku is under Dato' Bangsa Balang.

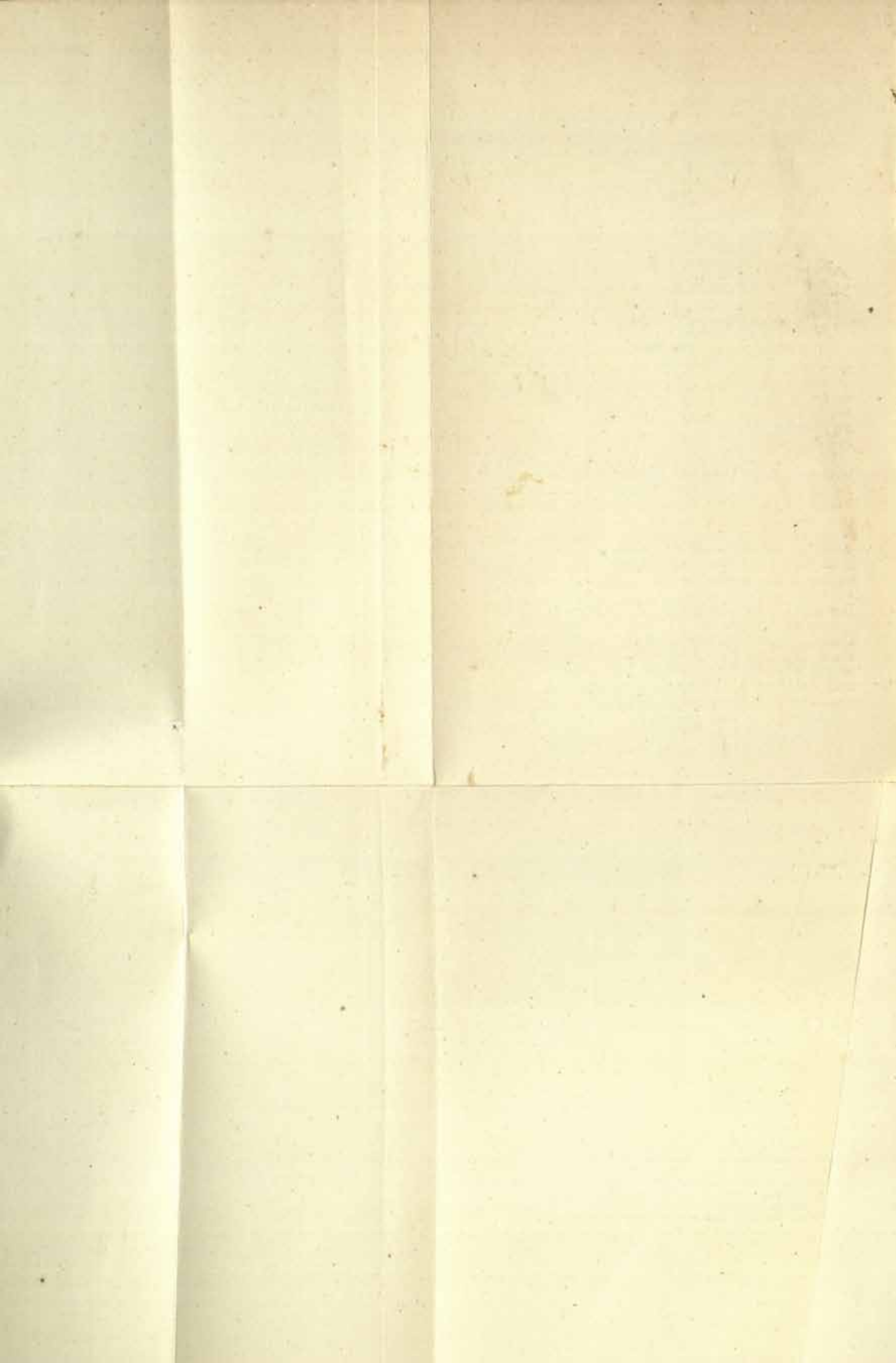
(5) First made by Raja Radin.

(6) Dato' Dagang is not one of the representative Chiefs.

(7) Nong Besar, "Darat" head of the "Tiga Batu" is under Dato' Andika.

(8) Hind., Adhiraja.





## THE TAWARAN AND PUTATAN RIVERS, NORTH BORNEO.

—:O:—



THE following sketch of these two rivers, taken from the notes of a trip which the writer had the pleasure of undertaking recently in the company of Mr. A. H. EVERETT, known for his researches into the ornithology of the Philippines, do not claim to be more than a cursory survey, but may contain some elements of interest, as treating of two rivers that have remained practically unvisited since the respective visits of Mr. BURBIDGE, the botanist, on his journey to Kina Balu, and of the present Sir SPENSER ST. JOHN, in one of his numerous exploring expeditions.

The Tawaran river is reported to take its rise in the mountains flanking the great mountain of Kina Balu to the South. An affluent of it, however, called by the local Dusuns the Sungei Damit, which flows into the main stream on its true right bank at a point some few miles only from the sea, is said by them to flow more from the North of East, and may, therefore, be surmised to take its rise from the western flank of the big mountain. The mouth of the Tawaran opens to the westward, and is partly closed by the invariable sandy bar which obstructs the entrances of all the rivers of this part of Borneo.

Starting from the island of Gaya, where the North Borneo Company have a station, our route lay across the bay of that name, past the mouth of the Menggatal, or Kabatuan river, which, debouching to the westward, has good anchorage in deep water off its mouth, to a landing place called Gantisan situate in the bight of Sapangar bay, where formerly the vil-

lage of Gantisan stood. A low neck of land separates Sapan-gar bay at this point from the adjacent basin of the Karimbunai river. Coal is reported by the natives at this point. The water supply is good, and there is secure anchorage close in-shore protected from both monsoons. A very slight cutting would suffice to pierce this narrow collar, and would thus render Gantisan, the natural outlet of the trade of the Karimbunai, Mengkâbong and Tawaran rivers. The soil of the whole of this dividing ridge is apparently lateritic sandstone.

Descending into the valley of the Karimbunai river, a short walk down its left bank brought us to the village of that name, the headquarters of Pangêran RAUP, the Governor of the district, a feudatory of the Sultan of Brunei and a member of the former Brunei royal family. On examining an outcrop of the strata on the river bank, the strike proved to be N.E. with a dip of about  $80^{\circ}$  bed rock sandstone. After an interview with the old Pangêran, a boat was procured in which we paddled down to the common mouth of the Karimbunai and Mengkâbong rivers. This is remarkably narrow and would seem to have been contracted by the formation of a high sand-bank which has been, and is being, pushed southwards by the influence of the north-east monsoon and of the heavy swell from the China Sea, the action of the opposing monsoon being greatly neutralized by the protection afforded by the projecting bluff of Gaya head to the south-westward. The entrance is said to be fairly\* deep, but would probably be impracticable in heavy north-westerly winds. Paddling up the broad expanse of the Mengkâbong river, our course, on the average, being about E. by N., we came upon some fine reaches of water. Numerous channels branched off from the main one, which was flanked to the northward by mangrove growth, and to the south and east by grassy hills, while a bold range towered up to the S.E. A few miles further brought us to a point at which the river expands into a large, lake-like sheet of water, from the upper end of which a perfect network of broad channels diverge, dotted in all directions with Bajau villages extending far away up to the foot of the mountains.

\* Eight feet or so.



The entire population of this district is Bajau, and is supported mainly by fishing, a little hill paddy being grown as well.

The Mengkâbong "river," so called, bears evidences of having been originally an inlet of the sea dotted with sandstone islands, which have, for the most part, become connected by the rising of the land and by the silting up of the basin itself, the blocking up of the mouth of which, by sand-bars, has led to its assuming its present form. In general features, it much resembles the Sulâman basin, no great distance to the north of it.

After threading this watery labyrinth for some hours we penetrated a narrow channel and landed at its head, at a small *kampong* called Brungis, whence a walk of about an hour over a low ridge, and then across a broad plain, brought us to the banks of the swiftly flowing Tawâran river, which at this point is a fine stream rolling its turgid yellow flood along between sandy banks of medium height. The Tawâran here intersects a level plain of large extent and sandy soil, dotted with homesteads surrounded by plantations of cocoa-nuts, and here and there under paddy cultivation. This plain is bounded by the sea to the W., by the mountains of the upper Tawâran to the E., and to the S. by the low ridge mentioned above, which divides the respective water-sheds of the Tawâran and the Mengkâbong. On the northern bank the plain apparently extends to the foot of the mountains separating the Tawâran from the Sulâman basin. Our route from Brungis lay East, East by North and then North, and the portion of the plain traversed had a general fall towards the East of North, but a very slight one.

On striking the river, our course lay upstream for some considerable distance, at first over level ground, and then, when the limits of the plain had been reached, and the true valley of the Tawâran entered, along the steep flanks of hills abutting on the stream, where a false step would often have precipitated one into the flood below. Fields of paddy, groves of cocoa-nut trees, herds of buffaloes, together with pigs, goats and poultry, betokened a well-to-do and prosperous population. Sugar-cane appeared to thrive, but the specimens seen were

not well planted and were short in the staple. Some of the Dusun homesteads dotted about this Tawâran plain possessed quite a home-like air of tranquillity and repose about them. Nestling in the grateful shade of cocoa-nut groves, bowered in broad-leaved bananas, and girdled with green paddy fields, they had a pleasant look to the tired traveller's eye. Snowy paddy birds dotted the verdant pastures, huge adjutant birds flew on lazy wing from point to point. The scene was not without its idyllic charms, nor were home-associations wanting in the familiar-sounding caw of the Bornean crow (*Corvus validus*) as it was borne to the ear on the breeze.

The district towards the mouth of the Tawâran is called the Timbalang country, and has a Bajau colony settled in it. Above this point the Dusun population prevails, though a Bajau house may be found here and there. The tribal designation of the Tawâran Dusuns is *Latud*, and it may here be mentioned that that of the Dusuns up the Tampassuk river further north, is *Tindal*; that of the Dusuns in the vicinity of the North Borneo Company's Station of Kudat, on the north coast, *Memâgun* ( vide the late Mr. F. WITTI ); while that of the Dusuns up the Labuk river, on the east coast, is *Tambenua*.

Reaching at sunset the house of a Bajau named IBU, who had settled down there and had taken a Tawâran Dusun maiden to wife, we put up for the night, our slumbers soothed by the potent influence of some *tuak*, or cocoa-nut toddy, pressed upon us by the proprietor of a neighbouring Dusun house. This district we were told was called Telibong.

An early start on the morrow down the bank of the river, brought us to the village of Liong Liongan, the Tawâran at our starting point flowing from N.E. with a rapid current. The bed rock of this region is sandstone. Proceeding some distance further down stream we accomplished a perilous transit in a *gobong*, or dug-out canoe of the very slenderest dimensions. *C'était un mauvais quart d'heure*, for neither of us could swim, and the river, swollen by flood water, resembled a boiling, eddying Maelström, but fortune was kind, and on safely reaching the right bank, a short walk brought us to the Sungei Damit, which we struck a few hundred yards above



its confluence with the main river. The Sungei Damit is a deep, sluggish stream shut in by high muddy banks. Here we halted at the house of the Datus Bandara and Tumonggong—a large, long structure of the ordinary Dusun barn-like type. A sago extracting apparatus was set up on the river bank here, in which product a moderate trade exists there. I had, *en route*, noticed cocoa-nut and areca palms, bananas, *kéudi*, and paddy in profusion. The country is in fact very prosperous, in despite of the ravages of the memorable flood of January, 1883, which was very destructive in the Tawaran district. From the Datu Tumonggong's conversation, it appeared that a *tamu*, or market, was held at a place two days' journey up the Sungei Damit, to which the people of Kiau—the village on the flanks of Kina Balu, visited by Messrs. BURBIDGE and SPENSER ST. JOHN at different times—came down to trade. The route was, however, at present closed, owing to a blood-feud.

Returning in the afternoon to Ibu's house, we started, after a light repast, for Tempeluri, a village some distance up the Tawaran, reaching the house of a Datu MASSUDI at about 3 P.M. The Tawaran is here a fine rapid stream, bordered on its true right bank by wooded hills, and on its left by level ground well planted with cocoa-nuts, with paddy fields beyond, bounded by hills in the back-ground. The height of the river rendering it impossible for us to proceed to Bawang or Lokob, we returned to our head-quarters in Ibu's house at the foot of the hill of Tagerangan, after a tramp of altogether some 15 miles or more. In the evening a native of Kiau, named BUNGARAN, arrived. This man, in the course of conversation, declared that no man had ever yet reached the true summit of Kina Balu, which, he asserted, is inaccessible from every side when once a certain elevation has been reached, the remainder of the ascent being sheer precipice. He added that there is a Dusun legend to the effect that a deep lake exists on the top. This is probably only a deduction on their part, drawn from the existence of perennial cataracts dashing down the topmost precipices, which form a magnificent feature in the landscape on the Tawaran.

The climate in the Tawaran valley is superb. At 5 A.M.



the thermometer will often stand as low as  $68^{\circ}$ , while the keen, cold air blowing down from the black towering summits that cut the eastern sky-line, invigorates the frame and braces the muscles for the coming labours of the day. It would require a poet's pen to do anything like justice to the gorgeous scenic effects and grand transformation scenes, as the orb of day rises behind the jagged mountain barrier. The whole country is so well opened up, that the monsoons have free play, and fever should be comparatively unknown. The soil may be described as sandy near the sea, but of every quality as one proceeds inland. Kina Balu bears about E.S.E. from the plain near the river mouth.

An hour's walk brought us back to Brungis, where we had left our *pukerangan*, or native boat, and some five hours more brought us to Gaya island, whence a start was effected early on the ensuing morning for the mouth of the Putatan river.

The Putatan river has two mouths—the Patâgas mouth, which lies a little to the E. of S. of the most southerly point of Gaya island at a distance, in a direct line, of about five miles, roughly estimated, and about half that distance south of Tanjong Aru; and its main mouth, Telipuk, which lies a short distance to the southward of Tanjong Togorongon. The former is the most accessible entrance, the main *kuala* having a very gradually shoaling foreshore, and but little depth of water on it at high water. The Patâgas mouth opens to the westward and has a depth of about one fathom at low water. A short distance from it, to the northward, off Tanjong Aru, there is good anchorage close inshore for *prahus* and small boats, completely sheltered from both monsoons by an out-lying sand-bank. The Putatan river is an appanage of the Sultan of Brunei, and of Pangêran Muda BINJAR's family.

A paddle of little over a mile and a half, passing *en route*, on the true right bank, the confluence of the little river Munglab, brings one to a small Bajau village, the head of which is Datu KILAN. From this point the Patâgas flows more from the S.E., and becomes very narrow and tortuous up to its divergence from the main Putatan, rather more than a mile further on, where (and situate therefore at the apex of

the delta of the Putatan) is a large Bajau *kampong* containing some hundreds of inhabitants. Directly above this the Dusun country begins. The head of this village is Datu SETIA. On landing some two miles further up, I found Gaya island bearing about due North. A cursory survey shewed a fine open cultivated country, bounded some two miles off to the eastward by the foot-hills of the coast range, and dotted here and there with wooded knolls. The river maintains an average width of some seventy or eighty yards, with a winding course, whose main axis lies about East and West. It carries a good volume of water with a considerable amount of matter held in solution. From native report, it is not subject to severe floods, which may perhaps be attributed to its having two mouths to discharge by. Passing at 2 P.M. a considerable Dusun village, in which the very large house of Datu BARUKIS, the headman, is conspicuous, we fixed our head-quarters half an hour later, at the house of one KAWAN, a Dusun, at a small hamlet named Kandayan. From this point "Castle Peak" (of the Admiralty Chart) bore S by W., while the right hand flank of Kina Balu bore  $81^{\circ}$  E. of N. After a pleasant walk across a fine open country to the house of a Chinaman named AN KONG, whose occupation is that of distilling arrack from rice, we were glad on our return to settle down for the night. A daughter of our host being ill with fever, I administered some medicine to her, and a regular smoking divan was then formed, all the men, and the ladies also, joining the circle. The Dusun in this respect presents a favourable contrast to the sedate, if not "dour" Malay. He and all his belongings, male and female, after doing the honours, will freely sit down with you and join in the conversation. These Putatan Dusuns are by far the best type of their race that I have met. They are tall, well-developed, clean-skinned, bright and intelligent looking people, who look what they are—well-fed and well-to-do. Among the bevy of damsels that sat around, were some by no means unprepossessing in appearance, with bright dark eyes, open laughing countenances, clean limbs and well-turned figures. A chorus of laughter was evoked by my desperate endeavours to explain to an intelligent young Du-

sun that the earth is round like an orange, and not only revolves on its own axis, but round the sun also. Our merriment was, however, interrupted by the ravings of the fever-stricken patient, who had become delirious. Thereupon the entire company rose and adjourned to the long and broad verandah, when a most curious "function" was performed. Damar torches were lighted, and all the men squatted down in a circle outside the door of the patient's room. In the centre sat her brother, back to back with another relation. A tremendous din was then struck up by the beating of numerous gongs, hanging along the walls, in a kind of measured cadence, varied at intervals by a loud shout raised by all the men present. A youngish woman then commenced to dance with a slow measured step and swaying to and fro of her body, round the inside of the circle. In her left hand she held a stick, furnished at one extremity with a curious arrangement of black feathers. In her right she held a naked sword. With this latter she continually made passes, bringing the blade down edgeways between the heads of the two sitting men, and then striking the feathered stick with it. This continued for some time. She then touched the heads of all present with her "fetish" rod, which was then discarded and a *sarong* taken up in its place. With this she danced slowly round and round, holding it out extended in front of her. All this time the shouts were being vigorously given forth at intervals, while the clanging of gongs was deafening. The woman then made up the *sarong* into a turban which she slowly brought down over the head of the sick woman's brother, letting it rest there for a few seconds. She then removed it and laid it gently down behind her, and the ceremony was over. A torch-light procession of travelling natives, passing the verandah just at this juncture, lent an additionally weird effect to the conclusion of this curious ceremony, whose strange rites and obscure origin may perhaps be admitted to warrant my description of it. Doubtless the idea is the casting of the evil spirit out of the sick person, and the good effects of the pills administered to the patient were probably set down to the credit of the ceremony.

A remarkable thing in this district is the neatness and



comparative cleanliness of the bulk of the houses. Instead of the objectionable split *nibong*, the floors are made of beaten out bamboo, the walls, of the same material, neatly plaited, chess-board pattern. There are regular sleeping compartments, and a fine broad verandah runs from end to end of the house along the front of it. Our beds were arranged in the main body of the house, a fine lofty, airy apartment where dirt and mosquitoes were equally conspicuous by their absence. We noticed as a curious fact in these Dusuns, that they made use, in talking, of the letter Z, which would seem to point to their affinity to the Milânaus of Sarawak.

An early start on the ensuing morning brought us, after a seven-mile tramp, among the foot-hills of the coast range. We were here some twelve miles, or more, inland. On our way we passed the *debouchure* of the river Sugut, which joins the Putatan on its proper left bank, and further up, on the opposite side, the confluence of the Pagunan river, which is the true Putatan, the river bearing that name from this point, which we followed up, being in reality only a small tributary stream flowing from S.E. Pursuing our way up the valley of the latter, we reached our destination, a house at the foot of the hills, tenanted by an old Chinaman and his Dusun wife and daughter. We were here beyond the limits of the highly cultivated Putatan valley, and in a lovely country, at the point where the district of the Dusuns of the plain, marches with that of the *Orang Tagás*, or Hill Dusuns. The Putatan valley is, without exception, the finest and most highly cultivated district in North Borneo. Without visiting it, it would be difficult for any one, accustomed only to such cultivation, or the lack of it, as is met with in other parts of North Borneo, to realize that, side by side with such districts, there exists one in which rice cultivation has been carried to the highest pitch of perfection, where every foot of soil is tilled, where substantial, and in many cases ornamental, land-marks of wood and stone have been erected all over the face of the country, and where the price of land ranges from \$40 an acre or thereabouts. This country must be the granary of Brunei. The acreage of paddy is immense. One

field, or rather plain, must, at a rough estimate, have been some 600 acres in extent, the whole being marked off by the land-marks of the different proprietors. It was intersected by the Longhap, a small, canal-like stream. The water supply for purposes of irrigation is unlimited, the levels are well laid out and the banks neatly kept up, a path running along the ridge of each. It would, however, be of great benefit to the district were a fresh stock of paddy introduced, larger in the ear, the present stock being small in the grain and shewing signs of deterioration. There are some 80 to 100 Chinese settled on the Putatan, the bulk of them being the descendants of former Chinese settlers, who have intermarried with the Dusuns and shew evidence of mixed blood. These Chinese are not agriculturists, nor, as far as I could learn, landed proprietors, but are principally distillers, manufacturing arrack, which they barter with the Dusuns. The soil is decidedly superior to that of the valleys of the Papar and Kimanis rivers to the South, and there is an almost total absence of swamp, owing, no doubt, to the country being all cleared, and the complete system of drainage. The surface configuration is that of a practically level plain studded with numerous small hills, on which the timber has wisely been left standing. The paddy fields extend up to the very bases of these. In moist tracts and along the lines of water-courses, some sago is grown, but the quantity of this is inconsiderable. Some five piculs of gutta come down from the interior monthly, and tobacco, camphor, beeswax and armadillo skins form the staple exports. The Brunei Government imposes a tax of from \$6 to \$9 per head per annum, or about \$200 for each *pangkalan*, or village landing-place. The number of the villages is remarkable, and in some parts of the upper portion of the river, they lie in sight of, and sometimes quite contiguous to, one another. The general aspect of the whole country is that of an orderly, industrious and civilized community, and a very fair prospect unfolds itself to the eye of one looking forth from the summit of one of the picturesque little hills above referred to, over the far stretching expanse of green paddy plains, clustering villages and detached homesteads nestling amid their



surroundings of tall cocoa-nut and spreading sago palms, while dotted over the plain, the numerous wooded knolls rise like islands amid a sea of green. It is a smiling landscape abounding in soft beauty, and backed by a range of noble mountains, with the father of them all—the towering Kina Balu—rearing his lofty mass on the northern horizon. Indeed, for general evidences of prosperity, plenty and industry, and of well applied principles of cultivation carried out on a most exhaustive and extensive scale, the Putatan district may be fairly said to be unequalled in the whole of North Borneo. The formation of the lowlands and foot-hills is sandstone of recent formation.

The Putatan does not apparently drain any of the Kina Balu water-shed, although the river, which, as before stated, goes by the name of the Pagunan above the confluence of the Putatan river so called, can, I was informed, be ascended for fifteen days. The *Orang Tagás*, a hill Dusun people, who wear the *chawdt*, or bark loin-cloth, and who are found at the head-waters of all the rivers in N.W. Borneo, from the Tawaran to the Kimanis, inhabit the upper portion of the river down to its *debouchure* from the main coast range.

I noticed a curious musical instrument, a species of guitar, called by the Dusuns *tonkoonong*. This is made of a piece of large bamboo about  $2\frac{1}{2}$  feet long and has 6 strings which are formed by the detaching and raising thin strips of the bamboo sheath. These are tightened at will by pushing a piece of wood along underneath each towards its point of junction with the bamboo.

Their customs are much the same as those of the bulk of the Dusun race. An intending bridegroom has to pay a marriage portion for his bride. When a father dies, his lands and property go to his sons, the eldest getting the largest share. The widow has no share, but has a right to the usufruct of the estate during her life, and the daughters have a claim for support upon the estate until marriage. At his death, a Dusun, if a poor man, is buried in the ground, a small house being erected over his grave, from and above which various coloured calico streamers are dependent. If a rich man, his body is buried in a valuable old jar. The value of some of



these old jars is very great, amounting in some instances to hundreds of dollars, and the expenses of the funeral obsequies of an opulent Dusun chief often amount to over \$600, buffaloes being killed and eaten, *tuak* consumed in large quantities, *obat* (fetish ceremonies) performed, etc.

Although the Putatan cannot properly be described as a sago river, its delta would afford a large area of land suitable for planting the sago palm, the land being low-lying and swampy, and abutting on a good water-way on either side. The highlands of the interior are easily accessible up its valley, the climate is salubrious and pleasant, the population large and well-disposed, but the lands along its banks are firmly held and highly valued, and it is doubtful whether any area of such land could ever be brought into the market.

The course of the main Putatan, or Telîpuk, to the sea, from the point at which the Patâgas branch diverges from it, is somewhat tortuous but has a good depth of water. Its mouth, however, as already stated, is shoal and difficult of entry. An examination of an outcrop of the strata on its right bank, on the way down, shewed the strike to be S.E. with a dip of about 80°. A mangrove growth extends up both banks for a short distance from the *kuala*, and also along the coast on either side, and there is no beach available for landing on. This is not the case with the Patâgas mouth which has a sandy beach and true jungle close to the sea with however mangroves inside.

As regards the state of cultivation of the tract watered by it, the Putatan may be fairly classed as the show river of North Borneo.

S. ELPHINSTONE DALRYMPLE.



## MISCELLANEOUS NOTES.

### PROPOSED ENGLISH-MALAY DICTIONARY.

STUDENTS of Malay, among whom many members of this Society may be included, will learn with interest that Mr. H. C. KLINKERT, one of the best Malay scholars in Holland, has it in contemplation to publish an English-Malay Dictionary, adapted from his new Dutch-Malay Dictionary now passing through the press.

Whether the English edition will, or will not, be produced, will depend upon the measure of support which may be depended on. A certain number of subscribers should be forthcoming, in the first instance, to ensure that a work involving so much labour will not result in pecuniary loss. The publication of the work, if subscribers are found in sufficient number (and among these, the Government of the Straits Settlements, the Raja of Sarawak and the Directors of the British North Borneo Company may perhaps be counted upon for substantial support?), will be undertaken by Mr. E. J. BRILL of Leyden, whose recently issued prospectus is subjoined:—

“MR. H. C. KLINKERT whose scientific and practical publications on the Malay Language and Literature have already contributed so largely to the knowledge of that language, has, as the result of several years' study, undertaken the compilation of an English-Malay Dictionary, which is to be published next year. When, during the Oriental Congress at Leyden, Mr. KLINKERT, speaking with some competent men on this publication, was requested to make it accessible to those also, who do not understand the Dutch Language. Though a very tedious work, he would not directly decline the request, if by a sufficient subscription it should appear that the work would meet the wishes of those who are to use it.

“With regard to the manner in which he intends to compile this dictionary, he believes it to be in consonance with the spir-

"it of the language simple and natural, and—what his long experience confirms—thoroughly practical.

"The transcription of the Malay words will be given in the dialect of the Straits-Settlements, after the manner adopted by Messrs. MAXWELL and KEASBERRY.

"The English part will be revised by a native Englishman. As soon as we have a sufficient number of subscribers—we shall begin printing. The subscription price for one copy is twenty-five shillings, *bound*—

"To show the manner in which the author has formed his plan, and to give an idea of its completeness and extent, we give a specimen, annexed to this prospectus.

"The whole will be about one thousand—or one thousand two hundred pages.

"To lay claim to completeness the Dictionary of the English and Malay languages now projected ought to be followed by a Dictionary of the Malay and English languages, the materials for which are in preparation. It will be published as a second volume, if the support accorded to the present volume gives sufficient encouragement."

"LEYDEN, October, 1884.

"E. J. BRILL."

A subscription list has been opened by the Honorary Secretary of the Straits Branch, Royal Asiatic Society, Singapore; and members of the Society and the public who may wish to enter their names as subscribers can do so at the Raffles Library, Singapore, where the specimen sheet of the proposed Dictionary can be seen. As stated in the prospectus, the subscription price for one copy will be £1 5s. 0d. *bound*.

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*Errata.*

In the paper headed "Malacca in the Eighteenth Century" printed in Journal No. XII, p. 261, for *bentang* (wherever that word occurs), read *benteng*.



## JOURNEY TO THE SUMMIT OF GUNONG BUBU.

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Gunong Bubu is the most elevated mountain of the coast range of the State of Pêrak. Its highest summit lies about S. 17° E. of Thaipeng, distant, say, twenty miles as the crow flies. It is one of the series of nearly detached groups of mountains which form the coast-range, having their spurs and longest axes generally in a N.N.E. and S.S.W. direction. There is no record of any exploration of Gunong Bubu. It is said that some Europeans have ascended it and made a collection of plants, but what the Reverend Mr. SCORTECHINI and I saw of the flora, inclines us to think that some of the adjacent and lower summits could only have been reached. The mountain is not quite 5,600 feet high, but rendered very inaccessible by precipices of granite 1,000 feet high, which bar most of the spurs. At the request of Sir HUGH LOW, I undertook its exploration, accompanied by the Revd. B. SCORTECHINI as botanist, and Mr. C. F. Bozzolo, who had charge of the Malays carrying our baggage. We started from the mountain garden at Arang Para, which is about 3,000 feet above sea level—not a good point of departure, as we had to descend and then climb up again over several very steep spurs before we could reach even the foot of the range. The following is the journal.

May 20, 1884.—Started from the mountain garden at 9 A.M. on a course due south, descending a very steep slope along a mountain track used by Chinese sawyers. It soon began to rain heavily, which made the steep path so slippery that

progress was exceedingly slow. We at last reached the bottom of a narrow gorge, through which a mountain torrent came down with considerable force. From this point to the summit of Gunong Bubu, our road had to be cut through the jungle. After wading along the stream to find a convenient point for climbing the next spur or ridge, we crossed it, having difficult and slow climbing both in ascending and descending. The forest was a close jungle of rattans and saplings, with an undergrowth of ferns which completely closed us in above and around. A second spur, still higher than the first, was ascended, but on its ridge we found the jungle in a slight degree more open, so we continued along it. It ascended slowly. In about two miles, finding that it was taking us too much out of our course, we left the ridge and crossed another spur which was very steep, rendering it necessary to proceed by a series of long zigzags. Rested in the furthest valley, and then mounted another ridge higher and steeper than any we had previously climbed. On the edge, we found an old rhinoceros beat, which we followed, ascending for about a mile, where it terminated on the summit of an almost precipitous bluff. The rain was so heavy at this point, that we had to wait till it ceased before we could descend. This was no easy matter, and occupied until nearly sunset in bringing down our baggage. In the valley, we found a branch of the Kenas River making a pretty cascade over large granite boulders. Here we built nice little sheds which the large-leaved *Pinanga* palm enabled us to thatch comfortably.

May 21.—We left our encampment about 7.30, following the stream until it joined the Kenas River. Near this we found a species of *Helicia*, which is the second proteaceous plant we have noticed in Perak. We also found a splendid species of *Fagraea*, probably *F. auriculata*, with large fragrant



cream-coloured flowers nearly a foot across the rotate corolla, the tube of which is eight inches long.

The Kenas River is about one hundred feet wide, descending in rapids amid large granite boulders. It contains many deep water-holes with fishes, different somewhat from those on the Pérak. They are under examination, with a view to specific description. There are also land crabs about the stream and a peculiar species of prawn (*Palæmon?*).

From the Kenas, we struck to the west of south crossing two small, steep, densely-wooded spurs. This brought us to the base of a steep slope, which was at the foot of Gunong Bubu. Here the jungle became more open, being mostly composed of forest trees and Bertam palm (*Engelmannia tristis*). We soon lost sight of the *Pinanga* which we had found on the Kenas. There was a distinct rhinoceros beat on the crest, covered with foot-prints, which had been made only a few hours before. The logs which lay in the way were smoothed by the constant passing and repassing of these animals. There were also many of these water-holes and it was difficult to imagine that they had not been cut artificially on one side. The jungle was easily cut, but the track was so steep as scarcely to afford a footing in places. It took us nearly the whole day to climb a distance of 5,000 yards, and then we camped on a narrow terrace near a small trickling supply of water. Near this camp, we could hear the roaring of a large cascade, probably not far off, but the descent to it was too steep for us to attempt to reach it then. Our huts were built of attap and were large and comfortable. We had descended so much from our starting point that we were still below the level of the Hermitage garden of Arang Para.

May 22.—Before starting this morning we sent back a party of Malays to bring up fresh supplies to this camp for our



return journey. We got away about 8 A.M. It is very difficult to make an early move from these camps. What with cooking rice for the day and packing up the baggage, a good part of the morning runs away. Our journey was just like that of yesterday, only a little more steep in places. About 1,000 feet above camp we left the region of Bertam, or attap palms, and came into that of *Licuala*, growing amid high forest trees. Up to this time, we could not get a single view of the country around us. When we had ascended to the level of Arang Para we felled a number of trees in the hope of extending the prospect, but were unsuccessful. The ascent was now only very steep in places, and the spur curved much more to the north. When we reached the height of nearly 4,000 feet above the sea, we camped and built our houses. When this was done, we felled a good deal of timber on the northern slope of the spur and soon opened up an extensive view. Arang Para bungalow bore about E.N.E., but none of the Larut side of the range was visible, owing to the spurs of Mount Bubû. We had an abundance of water close to our camp. A small stream fell over about one hundred feet of rocks at a short distance below the terrace we were upon.

Next day, the 23rd, we left all the baggage at our resting place, and proceeded to make a trial trip to reach the summit. We could get no reliable information from the Malays. Some said it was only two hours' journey, while others insisted that it would take the whole day. Our intention was to climb for half a day, and, if the difficulties were great, to move our camp on another stage. Our great delay, of course, was in cutting down the jungle and not being able to see more than a few yards around us. However, we were agreeably surprised to find a comparatively easy, though steep, ascent for

about a mile. After this, we had to climb by roots of trees, stumps and branches, and made but slow progress. I cannot say now whether this portion of our journey was on the face of a cliff or not. We could see absolutely nothing around us but trees and roots, and these overhung with such a thick coating of brown moss, ferns and orchids, that above and below were equally hidden. Sometimes we crept in and out under these roots and over them, or climbed a tree to get to some ledge near its upper branches, but where we were going, or how far we were, could only be guessed from the barometer. I do not suppose, however, that any one could climb so steep an ascent with less danger. One could not fall. It would puzzle any person to throw a stone more than a few yards amid such a thicket.

At five thousand feet by the aneroid, we began to see the first specimens of that graceful fern *Matonia pectinata*. This has never been previously recorded from Pêrak, and the only habitats are Java and Mount Ophir near Malacca, where it is associated with *Dipteris Horsfeldii*. The latter fern we had seen 1,000 feet below, and it occurs on all the mountains of Perak at heights a little over 3,500 feet but at Singapore it is found at the sea level. Besides this, there was plenty to see and admire in the way of ferns, orchids and mosses, with many curious fungi and lichens, for the moisture and deep shade made the place the very home of the cryptogamia. But the climbing was such very hard work, that attention to anything else was almost impossible. At about 5,400 feet, the entire vegetation changed. It was still a thicket, but more or less stunted and twiggy, very distressing to climb. I cannot say how long it continued, but long before I expected it, we suddenly found ourselves on an open level space, on the summit of Mount Bubu.



This, however, is not the highest point. The crest of the mountain is a narrow ridge about half a mile long, gradually sloping up to the northward until it is about 100 feet above where we then were. This might be called the lower shoulder of the ridge or crest. A splendid view was obtainable three-quarters round the compass, but the north was hidden by the higher summit.

The first thing that attracted our attention was the vegetation. The trees were all low and small, stunted and gnarled by the weather. Beneath there was a thick carpet of moss, into which the foot sunk some inches and when withdrawn left a pool of water on the foot-print. Above this was a most luxuriant growth of heather (*Lycopodium nutans*), while *Matonia pectinata* spread out its fan-like fronds on every side. The sides of the trees were hoary with long-bearded lichens (*Usnea barbata*) and mosses. There were only a few species of trees. One very common one was a conifer, but in the absence of any cones we were left in doubt whether it was *Dacrydium elatum* or some other species. Abundance of young plants of this pine covered the ground. There were also thickets of *Leptospermum flavescens*, which grew as high as the pine, and a shrub of the genus *Leucopogon*. The two latter are entirely Australian on their affinities, and both species are found on that continent. Besides these, there were abundance of Nepenthes or pitcher-plants with bushes of Rhododendrons (*R. verticillatum*?), with a *Gahnia* and some few other flowering plants and ferns.

From this point, a hasty exploration was made to the highest point or northern summit of the mountain. Though scarcely half a mile in direct distance, it required considerably over a mile of hard climbing to reach it. The roots of the bushes have proved a kind of upper platform on the crest and



thus one has to climb over and under in a most disgraceful manner, as the whole was an entangled mass of twigs which stopped and caught one at every side, besides being dripping with water. By the time the highest crest was reached, the clouds had gathered, and no view could be obtained. Having satisfied ourselves about the road, and cleared the most of it, we turned back. Though the descent was slower and more troublesome than going up, yet we reached our camp easily an hour before sunset. Our supplies had not arrived, and our chances of making a second ascent seemed rather uncertain. Our last rations of rice were served out that evening. On the next day (Queen's birthday, hence the camp was called Queen's Camp) we cleared away much more of the forest, but as the party were without food, and there were no signs of our messengers, we prepared, with much chagrin, to return to our lower camp. We had just packed everything when the supplies arrived. Our messengers had lost themselves in the jungle and this was the cause of the delay.

On the 27th, taking with us a light equipment for camping, we again ascended the summit of the mountain. After erecting our tents, or rather our waterproof sheets which served as a substitute, we went on to the summit and built an immense heap of wood and dammar resin to serve as a signal fire at night. Beyond the summit there is a steep valley and at the other side are isolated pinnacle of granite nearly as high as the mountain and perfectly precipitous except on the side of the valley. Messrs. SCORTECHINI and BOZZOLO ascended this with much hard climbing and found on the summit a small pile of stones and a flag-staff, while the remains of a flag were strewn on the ground. It is supposed that this flag was placed there at the instance of Captain SPEEDY, who paid the Malays a considerable sum to plant a flag there for surveying

purposes. We found no other signs that any person had visited the locality before.

A perfect deluge of rain with thunder and lightning obliged Messrs. Bozzolo and SCORTECHINI to remain on the granite pinnacle for some time, for the cloud and mist obscured everything and rendered it impossible to descend. I remained on the opposite summit superintending the erection of the bonfire. It was miserably cold, and we were all very glad when we could make our way back to our tents. This we did not do until the clouds cleared, when a magnificent view was unveiled. Both sides of the coast range were visible and the plains from the Dinding River to the town of Thaipeng were laid out like a panorama. The Matang opening with the village seemed just beneath us. The whole valley of the Pêrak with all the windings of the river were clear and distinct for a distance of fifty or sixty miles. The main range was also very clear and some of the highest peak bore a different aspect from anything I had seen before. An island between Pêrak and Sumatra, which is rarely seen from Mount Ijau, was now plainly visible, as also several summits of mountains to the south-east. Nothing could be seen of the mountain observed by Mr. SWETTENHAM from Arang Para. The highest summit visible to us was, in my opinion, the sugar-loaf hill to the north and east of Gunong Robinson. I should think the mountain I refer to is between eight thousand and nine thousand feet high.

Altogether, the view from the summit of Gunong Bubu is one of the finest imaginable. Rivers and mountains, dense forests and open plains, the distant sea and the unexplored forests to the eastward all combine to form a scene of wonderfully varied beauty. Unfortunately, however, the clouds and mists almost continually obscure this prospect. At early morning and after a heavy thunderstorm, the whole atmosphere is



comparatively clear. At other times, there is generally either a cap of cloud on the summit of the mountain itself or the whole valleys are shrouded with dazzling masses of steam-like white vapour in which the mountain tops peep out like islands.

We returned to our camp about sunset, and then proceeded to light our signal fires. We had one on each end of the crest so as to be well seen from the valley of the Pêrak on one side and Thaipeng on the other. Owing to the good supply of dammar we had obtained, we were able to kindle a very bright and conspicuous flame at each station and we were answered by fires from Sengang, Kwala Kangsa, and other places on the Pêrak river as well as from Kota and Matang on the Lârut side. We also fired rockets, but these were not seen except in places very close to the mountain.

Our tents were completely open on one side, but the cold was not great until nearly dawn. The temperature then went down to 58° Fahrenheit, which was the lowest reached on this journey. At 4 A.M. we were visited by heavy rain and a strong wind from the east. Our shelter did not protect us from either, so that we passed the time rather uncomfortably until sunrise, when the rain ceased. Everything was then so wet that we could not attempt to dry our clothes, we therefore returned to Queen's Camp as speedily as we could. Having taken a hasty and scanty meal there, we made our way to our second day's camp reaching it easily at sunset. We expected to meet supplies at this camp, but they had not arrived. We had nothing but cocoa to serve out to our weary and hungry Malays after their long journey, but with this they were satisfied and went to rest quite cheerfully. An early start on the following morning enabled us to reach the Kenas River at an appointed depôt, and here we found the much-needed supplies at about noon.



I have already mentioned that, at the camp of the preceding evening, we could again distinctly hear the roar of some large cascade at about half a mile from where we were. We tried to search it, but the jungle was too thick and the descent too steep to do so that night, our want of provisions obliged us to push on without further delay in the evening. From the noise we heard, there must be a fine body of water, falling from a considerable height.

The camp we were now upon was not one we had occupied on our outward journey. It was on the River Kenas. The stream was here about eighty yards wide and descending in rapids amid large rocks. There were many deep pools of beautifully clear water. We spent a few days fishing on these pools, and caught a good many rock-fish and mullet about one pound in weight. Three species of fish were seen and a peculiar prawn. I believe the fish were species of *Barbus therapon*, and what I thought was *Polyacanthus cuponus*. The latter is the scaly fish (without barbels) which is found in the ditches and paddy fields.

In returning from the camp, we crossed the watershed between the Kenas and Kangsa, in order to explore the course of that river, which was not previously known. The watershed was somewhat difficult of access, and took us to a height of about three thousand feet above the sea-level. We had the misfortune to meet with bad weather and incessant rain during this part of the journey. The river Kangsa, even in its upper portions, was swollen into a fierce muddy stream, quite impassable, except on fallen trees. Of these there were many lying from bank to bank on the rocky sides of the torrent. We soon found that the water descended in a series of cascades for a depth of about 1,100 feet. I can give no idea of the grand magnificence of the scenery at this part of our jour-

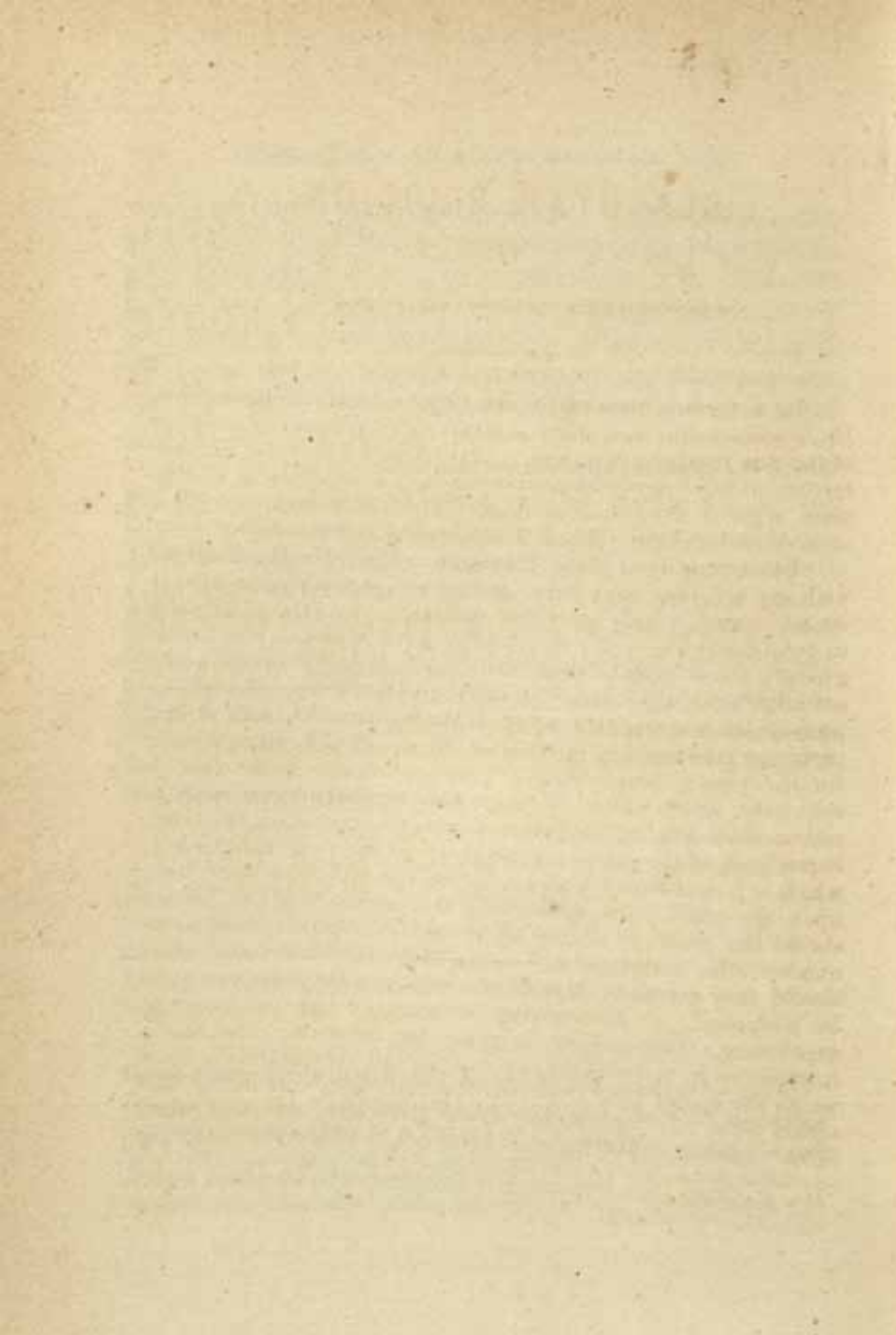
ney. Whether there was a flood in the river or not, the beauty of the rocks and precipices in the wild forest could not be surpassed. We had to descend by a series of zigzags crossing the successive cascades on logs sometimes at a considerable height above the water. If ever the romance of a lovely view was destroyed by the perils of a journey, it was here. We had to cross fifteen of these aerial bridges. Some were narrow and some were half rotten, and all were over cascades where the slightest slip was certain destruction. In the lower part of the stream we had to ford the water, which was just fordable and no more. I consider that it was quite wonderful that this part of our journey was accomplished without accident, which, however, was only effected by constant care and much delay. We arrived at Lady WELD's rest-house on the Kuāla Kangsa Road on the evening of the last day of the month the most of which had been spent in the jungle, and none the worse for our sojourn away from civilization, except in the innumerable leech-bites from which we all suffered.

J. E. TENISON-WOODS.

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*Note.*—Amongst the fishes of the Kenas there was a small specimen of what I took to be *Ophiocephalus micropeltes*, but the species is doubtful. The barbel may have been *B. kolus*.

Since our journey, the mountain has been again ascended by Mr. CANTLEY, the Government Botanist, who obtained a good collection of plants.





# SEA DYAK RELIGION.

## II.

( Continued from Journal No. 10 p. 243. )



In a former number of the Straits Asiatic Journal (No. 10), some account was given of the religious ideas and customs of the Sea Dyaks of Sarawak ; of their belief in gods and evil spirits ; of their sacrifices and auguries. The subject is incomplete without a consideration of their burial rites, and their ideas of eschatology. These I now endeavour to supply.

But first a word about marriage. Birth is not celebrated with any religious ceremony, and marriage is a comparatively simple matter. The marriage ceremony consists principally in publicly fetching the bride from her father's to the bridegroom's house, but the Dyak, with his love of divination, could not allow such an occasion to pass without some attempt, or pretence, to penetrate the secrets of the future. When the bridal party are assembled in the bride's house, and the arrangements for the young couple talked over, a *pinang* (betel-nut) is split into seven pieces by some one supposed to be lucky in matrimonial affairs ; and these pieces, together with the other ingredients of the betel-nut mixture, are put in a little basket, which is bound round with red cloth and laid for a short time upon the open platform outside the verandah of the house : should the pieces of *pinang* by some mystic power increase in number, the marriage will be an unusually lucky one ; but should they decrease, it is a bad omen, and the marriage must be postponed, or relinquished altogether ; but, as matter of experience, they neither increase nor decrease ; and this is interpreted in the obvious sense of an ordinary marriage upon which the spirits have pronounced neither good nor bad. This action gives the name to the whole ceremony, which is called *Mlah\* pinang*—splitting the betel-nut. When the bride has

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\* *Belah*, Malay.—ED.

been brought to her future husband's house, a fowl is waved\* over them, with a hastily muttered invocation for health and prosperity; and with this semi-sacrificial action the marriage is complete.

Death is much more involved with sacred observances. Although the Dyaks have something of the Moslem sentiment of fate, and commonly speak of the measure of a man's life, which once reached nothing can prolong, yet this does not seem to help them to a quiet submission to the inevitable; for, even when death is unmistakeably drawing near, they are eager in fruitless efforts of resistance, and the scene is generally one of tumultuous wailing. They will shout wildly to the medicine-man to recover the wandering spirit, and they will call out to the dying—"Come back; do not go with the spirits who are leading you astray to Hades. This is your country, and we are your friends." The word *pulai, pulai*, "return, return," is reiterated in piercing, piteous tones. Silence and reverent awe in the presence of death would be regarded as culpable callousness to the interests of a life trembling in the balance. And when actual dissolution is plainly imminent, they dress the person in the garments usually worn, and some few ornaments in addition, that the man may be fully equipped for the untried journey; and in violent demonstrations of grief, the women and younger people wait the end, or perhaps rush distractedly about in hopes of doing something to delay it. As soon as respiration has ceased, a wild outburst of wailing is heard from the women, which proclaims to all the village that life is extinct. The cessation of visible breathing is with the Dyak the cessation of life; he knows of no other way to distinguish a prolonged state of coma from death, and I have good reason to believe that sometimes bodies have been buried before they were corpses.

After death the body is lifted from the room to the *ruai*, or verandah, of the village-house; some rice is sprinkled upon the breast, and it is watched until burial by numerous relatives and friends who come to show their sympathy. The nearer connections of the deceased will probably be heard

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\* This waving of a sacrifice or offering is a noticeable feature in the practice of Hindu exorcists in India.—Ed.



shouting out to some departed relative to come from Hades and take them away also, feeling at the moment that life is unbearable. At a burial once I saw a woman jump down into the grave, and stretch herself at full length upon the coffin loudly begging to be buried with her husband.

Among some tribes, there are professional wailers, nearly always women, who are hired to wail for the dead. One of these is now fetched, not only to lament the lost, but by her presence and incantation to assist the soul in its passage to Hades. Her song takes about twelve hours to sing, and the sum of it is this. She calls with tedious prolixity upon bird, beast and fish to go to Hades with a message, but in vain, for they cannot pass the boundary. She then summons the spirit of the winds to go, and—

“ Call the dead of ancient times,  
 “ To fetch the laid out corpse under the crescent moon,  
 “ Already arranged like the galaxy of the milky way.

“ To call those along ago bent double,  
 “ To fetch the shroud of our friend below the moon,  
 “ Already a heap like the hummock of the *rengguang*. (1)

“ To call the far away departed,  
 “ To fetch the nailed coffin under the dawn of the rising sun,  
 “ Already like the form of a skilled artisan's chest.

“ To call the long departed ones,  
 “ To fetch the *resak*-wood coffin below the brilliant moon,  
 “ Already bound with golden bands.”

The Spirit of the Winds is reluctant at first; but, at the solicitation of his wife, at length consents to do the wailer's bidding. He speeds on his way through forests and plains, hills and valleys, rivers and ravines, until night comes on and he is tired and hungry, and stops to make a temporary resting place. After refreshing himself, he goes up a high tree to make sure of the proper road. “ He looks round, and all is dark and dim “ in the distance: he looks behind, and all is obscure and con-

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(1) A crustacean which burrows in the earth.



"fused: he looks before him, and all is gloomy as night." On all sides are roads, for the ways of the dead are seventy times seven. In his perplexity, he drops his human spirit form, and by a stroke of ghostly energy metamorphoses himself into rushing wind; and soon makes known his presence in Hades by a furious tempest which sweeps everything before it, and rouses the inhabitants to enquire the cause of the unwonted commotion. They are told. They must go to the land of the living and fetch so and so and all his belongings. The dead rejoice at the summons, and without delay collect their friends, get into a boat and pull through the stygian waters; and with such force does the boat plough the lake, that all the neighbouring fish die. Arrived at the landing place, they all make an eager rush into the house, "like soldiers who fly upon the spoil; and mad like wild pigs they seize the dead one." The departed soul cries out in anguish at being thus violently carried off; but long before the ghostly party has reached their abode, it becomes reconciled to its fate.

Thus sings the wailer, who has now done her work. She has conveyed the soul to its new home, which it would never reach, it is said, without her intervention; but remain suspended somewhere, and find rest nowhere.

The climate necessitates a speedy interment; but there is another reason for putting their dead quickly out of sight. After life is extinct, the body is no longer spoken of as a body or corpse; it is an *antu*, a spirit; and to have it long with them would, apart from sanitary considerations, expose them to sinister ghostly influences. Some time before daylight, a sufficient number of men take away the corpse wrapped in mats and secured with a light framework of wood; and as it is being borne from the house, ashes are thrown after it, and a water-gourd is flung and broken on the floor. The graveyard is generally a small hill, or rising ground in the neighbourhood, as unkempt as the surrounding forest, overshadowed by towering trees, and full of an entangled undergrowth of grass, climbers and thorny *rotan*. On coming to the cemetery, the first thing done is to kill a fowl to propitiate the dread powers of Hades, to whom the ground is supposed to be devoted; and so strong is the need of this sacrifice felt, that no Dyak,

unenlightened by other principles, will dare touch the ground until it is made. Some now dig the grave; some cook a meal, which is afterwards eaten on the spot; whilst others get a large log of wood of the required length, split it into two, scoop out the inside sufficiently to admit the corpse, and thus make a rude coffin, the two parts of which, after receiving the body, are firmly lashed together with *rotan*. Sometimes, however, the coffin is made of planks before proceeding to the graveyard.

With the burial of the body is deposited *baiya*, that is, things given to the dead. Personal necessities, like rice, plates, the betel-nut mixture, money and a few other articles are laid with the body in the ground; whilst spears, baskets, swords, weaving materials, pots, jars, gongs, etc., are put on the surface, the jars and gongs being broken to render them useless to any alien who may be inclined to sacrilegious depredations.\* This *baiya*, little or much according to the wealth of the deceased, is regarded as a mark of affection, and to omit it is to fail in a natural duty. But the custom is really founded upon the belief that the things so bestowed are in some mystic way carried into the other world, and useful to the dead—their capital, in fact, to begin life with in the new stage of existence. And in cases where Dyaks are killed, or die by sickness, far away from home, the *baiya* is still deposited in the family burying-place. A burial without *baiya* is, in their phrase, the burial of a dog. A fence round the grave as a protection from ravages by wild pigs completes the interment.

There is a deeply-seated fear amongst Dyaks touching everything connected with death and burial rites. They have for instance, a lurking suspicion that the dead, having become the victims of the most terrible of all powers, may harbour envious feelings, and possibly follow the burying-party back to their homes with some evil intent. To prevent such mischief, some of them will make a notched stick-ladder,† and fix it upside

\* Compare the observances of the Johor Jakuns, No. 7 of this Journal p. 97.—Ed.

† The *tangga samangat* of the Johor Jakuns is said "to enable the spirit to leave the grave when required." Id.—Ed.



down in the path near the cemetery to stop any departed spirit who may be starting on questionable wanderings; others plant bits of stick to imitate bamboo caltrops to lame their feet should they venture in pursuit, and so obstruct their advance.

Interment is the usual, but not universal, mode of disposing of the dead. *Manangs*, or medicine men, are suspended in trees in the cemetery;\* and amongst the Balau tribe, children dying before dentition has developed enjoy the same distinction, having a jar for their coffin. Some eccentric individuals have a dislike to be put underground, and request that after death they may be laid upon an open platform in the cemetery; the result of which is that a most offensive exudation soon oozes from the badly made coffin; and after a year or two the posts become rotten, and the whole structure tumbles down, the coffin bursting in pieces, adding to the already large stock of exposed bones, which, with broken pots, jars, baskets, and other miscellaneous articles, swell the property of grim death, and make the place a vast charnel awesome and gloomy, well calculated to frighten the superstitious Dyak. Occasionally, a man has a fancy to have his body put on the top of a mountain, and the relatives probably dare not refuse to carry out the wish through fear of imaginary evil consequences. Among the Kayans, this burial above ground is the general practice, but they carry it out in a more substantial manner. The *baiya* is put in the coffin, but heads of slain enemies are hung

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\* Even among the Malays of the Peninsula, this practice of keeping the body of a *pawang*, or medicine-man, above ground is not unknown. It exists also probably among the Sakai tribes. *Blian taun* is the Sakai name for the original tiger-spirit or man-tiger. A man who has a tiger-spirit as his familiar is a *pawang blian*, and may not be buried in the ordinary Malay way, but his body must be placed leaning against a *prah* tree, in order that the spirit may enter into another man.

In Perak, it is said that in the time of Sultan J'AFAR there was a *pawang* of the *hantu blian*, named *Alang Dewasa*. When he died (at Buluh Minyak in Ulu Perak) his relations would not permit his body to be set up against a tree, but buried it. Soon afterwards the ground was found disturbed, and since then *Alang Dewasa* has frequently appeared as a *hantu blian*, when invoked by *pawang*s of that class (See Journal No. 12, p. 224). He comes down in the shape of a tiger, with one eye closed, the effect of an injury he received when buried, or when leaving the earth to assume his animal form.—ED.



up round the grave. Great warriors have been sometimes buried for a time and then exhumed, and their relics sacredly kept by their descendants in or near their houses, or it may be, on the spur of a neighbouring hill, with the object of securing the departed ancestor as a tutelary spirit.

Sea Dyaks do not consider burial as the last office which they can render to the dead, but follow them up with certain after-ministries of mixed affection and superstition. For three or four evenings after death, they light a fire somewhere outside the house for the use of the departed; for in Hades, they say, fire is not to be procured without paying for it. After burial, the nearest relation lives in strict seclusion and keeps a comparative fast until the observance called *pana* is made. A plate of rice with other eatables is taken by one of the neighbours to this chief mourner, and from this time he or she returns to the usual diet, and occupations of life. But this neighbourly act to the living is the least part of *pana*, amongst those tribes, at least where professional wailers exist. It is principally concerned with the dead, to whom by it food is supposed to be sent. Boiled rice and other things usually eaten with it, together with Dyak delicacies, are put together, and thrown through the opening at the back of the house, and the wailer is fetched to effect their transmission to Hades. She comes again to the house of mourning, not to lament over the dead—that is left for the relatives to do—but to call upon the adjutant bird, “the royal bird which fishes the waters all alone,” to do her bidding in conveying the articles of the *pana* to the other world. Among these are included with some pathos the sorrows and sighs of the living.

- “To carry the *pana* of tears to the departed one  
“at the clear mouth of the Potatoe river.
- “To carry deep sighs to those sunk out of view  
“in the land of the red ripe *rambutan*
- “To carry pitying sobs to those who have fallen  
“unripe in the land of empty fruiting limes.”

The bird, says the song, speeds on its way, and after taking a rest on the *bacha* tree, which bears for flower one dark red bead, arrives in the region of the departed. There

they do not recognize the visitant, and inquire where it comes from and why: "Do you come to look at the widows? We have thirty and one; but only one is handsome. Do you come to seek after maidens? We have thirty and three; but only one is pretty." "No," says the bird, "we have widows and maidens plenty in the land of the living, all beautiful and admired of men." "What is that you have brought with you so securely covered up?" "Get a basin, and I will pour the contents of my burden into it." The basin is brought and receives the *pana*, and lo! the catables and the tears and the sobs of the living mourners have become gold and silver and precious stones wondrously beautiful. But neither the men or the women know what they are; and mutual accusations of ignorance and stupidity are bandied about, and a noisy quarrel is the result. At this juncture, an ancient native of Hades appears, one, that is, who never was an inhabitant of this world;

Dara Rabai Gruda\*

Dayang Sepang Kapaiya.

She chides their unseemly squabbling, and explains to them that the bird has come from the realms of the living with presents from their friends; whereupon they are seized with a passionate desire to return, but are told that this is impossible.

"The notched ladder is top downwards.

"Their eyes see crookedly.

"Their feet step the wrong way.

"Their speech is all upside down."

Their capacities are no longer adapted to the world they have left, and their destiny is irreversible; but still they urge their request to accompany the bird, and all the ingenuity of Hades is called in requisition to devise means of amusing the souls as yet unaccustomed to their new dwelling. Meanwhile, the bird takes its homeward flight. Thus far the wailer.

Until this *pana* is made, say the Dyaks who observe it, the soul is not thoroughly conscious that it has departed from the world, and Hades will not give it food or water; but after this, it is received as a regular denizen of deathland.

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\* *Garuda*, the eagle of Vishnu? See No. 7 of this Journal, p. 13.—ED.



There is a similar observance called *sumping*, which is carried out at a varying period after death. They take the symbols and trophies of a head-hunting raid, and the wailer is supposed to procure the services of the spirit of the winds to convey them to the dead, whose abode, before full of darkness and discomfort, is now, at sight of the trophies, filled with light; for they have the satisfaction of feeling that their relations have revenged upon others their own death; so henceforth they stand more freely upon their own footing.

This observance, which, according to ancient custom, could not be performed until the head of an enemy had been obtained, brings out the darker and fiercer side of the Dyak nature. They would fight with death if they could; but as they cannot, they rejoice in taking vengeance upon the living, whenever a chance of killing the enemies of their tribe offers itself; so as to be able to say to themselves: "My relatives have revenged my death. I am now on equal terms with the evil fate which has sent me hither." But in these times, when they live under a strong and civilized government, it is very seldom that this observance can be carried out in its fulness; and therefore it is either slurred over by some mild substitute, or omitted altogether.

But the great observance for the dead is the *Gawei antu*, Festival of Departed Spirits. No definite period is fixed for the celebration of it, and the time varies from one to three or four years. The preparation for it of food and drink and other things is carried on for weeks and even months; and sometimes it taxes very severely the resources of the Dyak. When all is ready, the whole neighbourhood for miles round is invited to partake of it. It is an opportunity for a general social gathering; it is a formal laying aside of mourning; above all, it is, in their minds, the execution of certain offices necessary for the final well-being of the dead.

But though it is a feast for the dead to which they are invoked and invited, yet they pretend to guard against any unorthodox and premature approach of the departed as full of uncanny influence. When the *tuak*, a drink brewed from rice, has been made, an earthenware potful of it is hung up before the door of the one room which each family of the



village house occupies, so as to attract the attention of any casual wanderer from Hades. Such a one is supposed to see the pot, and to go and regale himself from it, and be satisfied without going further: and thus his thoughts are pleasantly diverted from the inner seat of family life; the room—where, if permitted to enter, he might possibly, in revengeful spite, carry off some of the living circle.

The presence of the dead is desired, but only at the proper time and in the proper way. But how are they to come from Hades in the numbers desired? Nothing easier, thinks the Dyak, send a boat for them: So he despatches what is called the *lumpang*. A piece of bamboo in which some rice has been boiled is made into a tiny boat, which, by the aid of the wailer, who is again fetched, is sent to Hades. Actually, it is thrown away behind the house; spiritually, it is supposed by the incantation of the wailer to be transmitted to the unseen realm through the instrumentality of the king of all the fishes, who accomplishes the journey without much trouble. But in Hades he dare not ascend the great river of the dead beyond the first landing place, where he leaves the mystic craft together with food and drink. No sooner is this done than the stream becomes dammed up and overflows its banks. The curious boat is seen floating upon the swollen waters, but no one knows what it is. At length a water nymph rises out of the river, and tells them that the strange craft, which by this time has grown from the size of a toy to a mighty war-boat, has been sent by their living friends for their passage across the styx to partake of a final banquet. Great is the joy of Hades on discovering this.

"Their shouts reach beyond the clouds.

"They incite each other like men preparing the drums.

"With joy they thump their breasts.

"With gladness they slap their thighs.

"We shall soon feast below the star-sprinkled heavens.

"We shall soon eat where the roaring thunder falls.

"We shall soon feed below the suspended moon.

"We shall soon be on our way to visit the world, and march  
"to the feast."

With this contrivance, the way is now open for the

departed to visit their old habitations as soon as the feast shall be ready and the final summons sent. Meanwhile preparations for the festival advance. Those tribes who erect ironwood memorial monuments at the graves get them put together. On the day of the feast, or may be the day before, the women weave with finely split bamboo small imitations of various articles of personal and domestic use, which are afterwards hung over the grave, that is, given to the dead. If it be a male for whom the feast is made, a bamboo gun, a shield, a war cap, a *sirih* bag and drinking vessel, etc. are woven: if a female, a loom, a fish basket, a winnowing fan, sunshade, and other things: if a child, bamboo toys of various descriptions.

The guests arrive during the day, and the feasting begins in the evening, and lasts all night. An offering of food to the dead is put outside at the entrance of the house. The wailer of course is present, and her office now is to invoke the spirit of the winds to invite the dead to come, and feast once more with the living; and she goes on to describe in song the whole imaginary circumstances—the coming of the dead from Hades, the feasting, and the return. She sings how numerous animals, one after another, and then *Salampandai*, maker of men, are called upon to go to Hades, but none have the capacity to undertake such a journey; how the spirit of the winds arrives in Hades, and urges the acceptance of the invitation by expatiating on the abundance and excellence of the food their relations have provided for them; how they and a great company of friends start, and make the journey hither in the boat before sent for them; how glad they are to see our earth and sky again, and to hear the many voices of the busy world; how they eat and drink, dance, and have a cock-fight with their living friends (for they have brought fighting cocks with them); how Hades is beaten (to make it victorious would be a bad omen); how they ask for their final share of the family property, and a division is made, but here again the dead get the worst of it, for in dividing the paddy, the living get the grain, the dead only the chest in which it is kept; so, the jars remain with the living, the stand only on which they are set being given to the dead; the weapons too are retained, whilst the sheaths go to Hades, etc., etc. In the very act of



professing to entertain their friends, they must cheat them for fear of conceding too much to Hades, and so hasten their own departure thither. After this pretended division of property, the children of deathland make their parting salutation with much affection and regret and go on their way. Such is the esoteric meaning of the festival according to the wailer's song.

The song makes the dead arrive about early dawn; and then occurs an action wherein the intercommunion of the dead and the living is supposed to be brought to a climax. A certain quantity of *tuak* has been reserved until now in a bamboo, as the peculiar portion of Hades, set apart for a sacred symposium between the dead and the living. It is now drunk by some old man renowned for bravery or riches, or other aged guest who is believed to possess a nature tough enough to encounter the risk of so near a contact with the shades of death. This 'drinking the bamboo,' as it is called, is an important part of the festival.

Earlier in the night comes the formal putting off of mourning. The nearest male relation is habited in an old waistcloth, or trousers: these are slit through and taken away, and the man assumes a better and finer garment; a bit of hair from each side of the head is cut off and thrown away. In case of female relations, some of the *rotan* rings which they wear round their waists are cut through and set aside; and they now resume the use of personal ornaments. This action is represented as a last farewell to the dead.

The morning after the feast, the last duty to the dead is fulfilled. The monument, if any, the bamboo imitation articles, the cast off garments, with food of all kinds are taken and arranged upon the grave. With this final equipment, the dead are said to relinquish all claims upon the living, and to go henceforward on their way, and to depend upon their own resources. But before the *Gacei antu* is made they are thought to carry on a system of secret depredations upon the eatables and drinkables of the living, in other words, to come for their share. When sitting down to his plate of rice, a Dyak will sometimes be seen to throw a little under the house as a portion for a departed one. And I have been told that in the morning the footprints of the dead are sometimes visible in



the paddy stores from which they have been supplying themselves under cover of darkness. They are driven to such little foraging expeditions, it is said, by the necessities of their position; for the powers of Hades look with contempt upon any who go thither insufficiently provisioned, and even quarrel with them. And worse still is said to happen if this feast be omitted altogether: the dead lose their personality, and are dissolved into primitive earth. Hence charity to the dead and motives of economy urge the Dyak to undertake the labour and expense of the *Gauei antu*, the preparation of which seriously hinders the farmwork, and diminishes the following year's crop of paddy.

According to ancient custom, this Feast of the Spirits could not be held until a new human head had been procured, but this ghastly, yet valued, ornament to the festival has now to be generally dispensed with.

Thus far I have, in the main, followed Dyak thought about death and the afterstate as it is embodied in their tribal ceremonies and songs; but as might be expected popular thought is not without its ideas and theories; and these supplement what has hitherto been said.

In the borderland, says the Dyak, between this world and the next, is situated the house of the Bird *bubut*, a bird here, a spirit there, covering his identity in human form. Every human spirit in the extremity of sickness comes to this place: if it goes up into the house, by the influence of the bird it returns to the body, which thereupon recovers; but if it avoids the house, as is more probable, because it is always in a filthy state of dirt and stench, then it is well on its way to the other world. There is, however, another chance for it at the "Bridge of Fear," a see-saw bridge stretching across the Styx, and difficult to pass over: if the soul makes the passage successfully, it is gone past recovery; if it falls into the water, the cold bath wakes it up to a sense of its real position, and determines it to retrace its steps.

After this, it seems, the soul has to pass the "Hill of Fire." Evil souls are compelled to go straight over the hill with scorching fire on every side, which nearly consumes them; but good ones are led by an easy path round the foot, and so

escape the pain and danger.\* This is the only connection in which I have met with anything which suggests the idea of future retribution for wrong doing in this life.

Dyaks attribute to the dead a disposition of mixed good and evil towards the living, and so alternately fear and desire any imaginary contact with them. As has been said before, they do not speak of taking a "corpse" to the grave, but an *antu*, a spirit; as though the departed had already become a member of that class of capricious unseen beings which are believed to be inimical to men. They think the dead can rush from their secret habitations, and seize invisibly upon any one passing by the cemetery, which is, therefore, regarded as an awesome, dreaded place. But yet this fear does not obliterate affectionate regard, and many a grave is kept clean and tidy by the loving care of the living; the fear being united with the hope of good, as they fancy the dead may also have the will and the power to help them. I was once present at the death of an old man, when a woman came into the room, and begged him, insensible though he was, to accept a brass finger ring, shouting out to him as she offered it: "Here, grandfather, take this ring, and in Hades remember I am very poor, and send me some paddy medicine that I may get better harvests." Whether the request was granted, I never heard. Sometimes they seek communion with the dead by sleeping at their graves in hope of getting some benefit from them through dreams, or otherwise. A Dyak acquaintance of mine had made a good memorial covering over the grave of his mother of an unusual pattern, and soon fell ill, in consequence, some said, of this ghostly work. So he slept at her grave feeling sure she would help him in his need, but neither voice nor vision nor medicine came; and he was thoroughly disappointed. He said to me: "I have made a decent resting place for my mother, and now I am ill and ask her assistance, she pays no attention. I think she is very ungrateful."

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\* "According to the creed of the Badagas in Tamil India, the souls are obliged to pass by a column of fire which consumes the sinful, and it is only after perils that they reach the land of the blessed by a bridge of rope." PESCHEL, *Races of Man*, p. 234, quoting BAERLEIN, *Nach und aus Indien*.—Ed.



This belief in reciprocal good offices between the dead and the living comes out again in those cases where the remains of the dead are reverently preserved by the living. On every festival occasion, they are presented offerings of food, etc., in return for which these honoured dead are expected to confer substantial favours upon their living descendants.

Their notions of the relationship of this world to the next, and of the dead to the living, will be further illustrated by the story of *Kadawa*; which may also be taken as a specimen of their folklore.

KADAWA was a great cock-fighter, but had suffered successive defeats from his fellow Dyaks. Irritated at being beaten in a sport he so dearly loved, he started off to seek a cock of a particular white and red plumage, called *biring grunggang*, which he believed would bear down all others before it. But a chanticleer of this peculiar plumage was a "rara avis" among fowls; and village after village was visited, and neither for love or money could the coveted bird be got, for the simple reason that there were none. Nothing daunted, he started off again to go further afield, and determined not to return till he had succeeded in his quest. He travelled hither and thither in the land of the Dyaks until he knew not where he was, and at length arrived at the land of *Mandai idup*, the borderland between Hades and this world, the inhabitants of which can visit one or the other as they wish. Here a long village house appeared in sight. He went up the ladder into it; and to his astonishment it showed all the signs of being inhabited, even to the fires burning on the hearth and the sounds of surrounding voices; but not a person could be seen; so he shouted out: "Ho, where are you all?" Whereupon an unembodied voice answered: "Is that you, KADAWA? Sit down and eat *pinang* and *sirih*. What do you want?" "I am come to beg or buy a *biring grunggang*, fighting cock." There is not one to be had here, but if you "go on to the next village, you will find one." So KADAWA trudged on, greatly wondering at the strangeness of a place peopled by bodiless beings, talking working phantoms of men and women. Soon after, he came to a populous place, where many village-houses were clustered together—*Mandai mati*,



the first district of the land of the dead; but KADAWA knew it not for it had nothing to remind him of death; the people moved about, spoke and had the same form and feature as his own neighbours: moreover they recognized and called him by name. They offered to give him a *biring grunggang*, which he gladly accepted. Having now obtained his object, he was happy, and finding the people sociable and hospitable, he was in no hurry to return, but remained with his new-found friends more than a year, oblivious of home and its duties.

But what of his wife and child whom he had left behind in his house? She was grieved at his long absence, and at last resolved that he must be dead and she wept and bewailed him; and at length she died of sorrow.

The time came when the relations made the *Gauet antu* for her; and the wailer was bringing the company of guests from Hades to the feast. Just at that time KADAWA had determined upon returning, and was securing his fighting cock and buckling on his sword, when some one called to him to go on the platform in front of the house, and pointed out to him a procession marching along the hill opposite the house. KADAWA looked and saw in the middle of the long train his own wife; and it flashed upon him that his wife was dead and he himself within the confines of deathland. Without speaking a word he caught up his fighting cock, sword and spear and rushed to join his wife. She repelled him, but in vain. At length they came to the stygian lake and found a boat lying on the shore, into which they all hurried, trying to keep KADAWA out; but he vigorously persisted, and was allowed to embark. After paddling several hours the boat struck upon a rock, and would not move: all except KADAWA jumped out to pull her off, but she would not budge an inch. KADAWA was called upon by his wife to help; but he refused for fear of being left behind—says his wife: "Do you not know I am dead? What is the use of trying to follow me?" "Let me die also, I will not leave you." "Very well," replied his wife, "since you are resolved to come with me, when we get to the house, you will find some dried sugar cane over the fire place: eat that, and you will be able to bear me company.

"Now get out, and help to pull the boat off the rock." He jumped out, and as soon as his feet touched the rock, boat people and lake vanished, and he found himself standing at his own doorstep.

But no pleasure did his return bring him, for he found his friends making the last farewell feast for his wife. He neither ate nor drank nor shared in the festivities; but kept in his own room till all was over when he thought of the sugar cane over the fireplace. He searched for it, but found nothing more than a roll of poisonous *tuba*\* root: again and again he looked but nothing else was there; so he concluded that this was what his wife meant by the sugar cane. He spoke sorrowfully to his neighbours and told them he should not live long, and begged them to be kind to his orphan boy and give him his inheritance: then he returned to his room wrapped a blanket round him and laid himself on the floor chewed the fatal root and joined his wife in deathland.

I have thus traced the general belief of the Sarawak Sea Dyak about his future existence. There are however exceptions to it. Occasionally the idea of metempsychosis is met with. At one time the spirit of a man is said to have passed into an alligator; at another into a snake, etc., the knowledge of it being always revealed by dreams. Sometimes a Dyak will deny the possibility of any future existence; but only I think to serve the purpose of an argument. But these, wherever found, are deviations from the general belief.

But it is no gloomy Tartarus, nor is it any superior happy Elysium to which the Dyak looks forward; but a simple prolongation of the present state of things in a new sphere. The dead are believed to build houses, make paddy farms, and go through all the drudgery of a labouring life, and to be subject to the same inequalities of condition and of fortune as the living are here. And as men helped each other in life, so death, they think, need not cut asunder the bond of mutual interchanges of kindly service; they can assist the dead with food and other necessaries: and the dead can be equally generous in bestowing upon them medicines of magical virtue,

\* *Cocculus indicus*.—ED.

amulets and talismans of all kinds to help them in the work of life. This sums up the meaning of their eschatological observances which perhaps exceed those of most other races of mankind.

But this future life does not, in their minds, extend to an immortality. Death is still the inevitable destiny. Some Dyaks say they have to die three times; others seven times; but all agree in the notion, that after having become degenerated by these successive dyings, they become practically annihilated by absorption into air and fog, or by a final dissolution into various jungle plants not recognized by any name. May be, they lack the mental capacity to imagine an endless state of liveable life.

J. PERHAM.

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## THE HISTORY OF PERAK FROM NATIVE SOURCES.



PAPER under the above title, which was published in No. 9 of this Journal (June, 1882), contains a translation of the later portion of the Perak "*Salsila*," (*chain, genealogy*) of the royal family. This ends abruptly with the death of *Marhum Muda*, which took place about the year 1777. It has been carried on and brought down to 1882 by RAJA HAJI YAHYA, of Belanja, in Perak, whose manuscript I have translated. UNGKU HAJI's work does not profess to be more than a genealogical record, and is not, like the older book, a historical narrative of events. It has not, therefore, the interest of the latter. It is useful, however, as exhibiting the mode of succession which was customary among the Perak Rajas in former times, and as an authentic source from which to ascertain the relative purity of the descent of the surviving members of the royal line in that State.

For convenience of reference, the names and titles, wherever they occur, of the Rajas who at any time succeeded to the throne of Perak are printed in small capitals.

W. E. MAXWELL.

This is the genealogy of the Rajas who are in the kingdom of Perak, at present.

MARHUM JALIL-ULLAH\* was the grandson of Marhum Kasab of Siak, who was descended from Sang Sapurba of Pagar-ranyong. MARHUM JALIL-ULLAH married a daughter of Marhum Muda Pahang (by the grand-daughter of MARHUM KOTA LAMA, Sultan of Perak) and had six children—four sons and two daughters. The sons were :—

\* For an explanation of the term *Marhum* and the Malay practice of re-naming their kings after their decease, see No. 9 of this Journal. (*The History of Perak from Native Sources*, p. 98 n.)

The name of MARHUM JALIL-ULLAH in his lifetime was MODAFAR SHAH, (*Id.*, p. 102.)

- 1.—SULTAN MAHMUD ISKANDAR SHAH, better known as MARHUM BESAR OULIA-ULLAH, whose reign lasted for one hundred and twenty years. He had no children.
- 2.—Yang di-per-tuan Muda SULTAN MANSUR SHAH, called after his death MARHUM PULAU TIGA.
- 3.—Marhum Bidara.
- 4.—Raja Moḍafar.

The names of the daughters were :—

- 5.—Sha'alam Besar.
- 6.—Sha'alam Mangkat di Sayong.

Numbers 1, 2 and 5 were the children of MARHUM JALIL-ULLAH by the daughter of Marhum Muda Pahang; and numbers 3, 4 and 6 were his children by another mother.

Raja Moḍafar begot one daughter, and Marhum Bidara (otherwise called Raja Kanayan) was the founder of the family of Rajas who are at Selat Pulau and Kampar up to the present day.

MARHUM PULAU TIGA had ten children—seven sons and three daughters—whose names were as follows :—

- 1.—RAJA RADIN (MARHUM SULONG GARONGGONG) who was afterwards SULTAN ALA-EDDIN.
- 2.—RAJA INU.
- 3.—RAJA BISNU.
- 4.—Raja Galuh.
- 5.—Raja Daba.
- 6.—Raja Puteh, mother of Raja Khalim.
- 7.—Raja Abdul Jalil.
- 8.—Raja Hamad.
- 9.—Raja Su.
- 10.—Raja Sēni.

RAJA RADIN had two children—one son and one daughter. The son received the title of Raja Kechik Bongsu, and the daughter was entitled Raja Kechik Ampuan.

RAJA INU married the daughter of Raja Moḍafar, and had one daughter who was named Raja Budak Itasul; he had another daughter, by a woman of the people, whose name was Raja Tengah Bongsu.



When RAJA RADIN succeeded to the throne, he was proclaimed as SULTAN MOJAFAR SHAH, and after his death he was known as MARHUM HAJI.

RAJA BISNU was Raja Muda while RAJA RADIN was Sultan, and after him, while RAJA INU reigned. There was a civil war while RAJA INU was Sultan, and the Raja Muda, RAJA BISNU, was raised to the throne, and took the title of SULTAN MUHAMMAD SHAH.\* Later, he became Yang di-per-tuan Muda. When he died he was called by the people MARHUM AMINULLAH.

He had eight children—five sons and three daughters—namely :—

- |                                                    |                       |
|----------------------------------------------------|-----------------------|
| 1.—RAJA ISKANDAR,                                  | } by the same mother. |
| 2.—RAJA KEMAS or Saleh,                            |                       |
| 3.—RAJA ALA-EDDIN.                                 |                       |
| 4.—Raja Inu Muda.                                  |                       |
| 5.—RAJA KECHIK BONGSU.                             |                       |
| 6, 7, 8.—The names of the daughters are not given. |                       |

Raja Puteh gave birth to Raja Khalim. Raja Hamid begot four children, namely, one son, named Raja Cholan, and three daughters, names unknown. One of the daughters married RAJA ALA-EDDIN, son of MARHUM AMINULLAH, and another married Raja Senal.

RAJA KEMAS † son of MARHUM AMINULLAH, married Raja Kechik Ampuan, daughter of MARHUM SULONG GARONGGONG. RAJA ISKANDAR, who became Raja Muda, married Raja Budak Rasul, daughter of MARHUM HAJI, and succeeded MARHUM HAJI on the throne under the title of SULTAN ISKANDAR ZU'LKARNAYN. After his death, he was known as MARHUM KAHAR-ULLAH. ‡ One of his sisters was given by him in marriage to Sherif Hassan, son of Toh Tambak (Sherif Jaladin), and one of the daughters of Raja Hamid married Marhum Tengah (Bandahara Raja Inu).

Before his marriage with the Princess Budak Rasul, MARHUM KAHAR already had issue by a woman of the lower orders, and

\* See No. 9 of this Journal, p. 106.

† *Kemas* = Kei Amas. See No. 9 of this Journal, p. 105.

‡ See No. 2 of this Journal, p. 187.



a daughter by this marriage named Raja Sabda Rasul was given by him in marriage to Raja Sherif Bisnu, who was the son of Sherif Hassan by the sister of MARHUM KAHAR. This Raja Sherif received the title of Sultan Muda Ala-eddin, and had, by Raja Sabda, two sons and one daughter, namely, Raja Inn and Raja Alang (often called Raja Alang Pulau), sons, and Raja Itam, daughter.

Raja Alang had two children, of whom one was a daughter who has left a numerous posterity, namely, Rajah Ngah Aminah. Rajah Itam married a Saiyid from Trengganu of the Arab tribe Beni Yahya; they had two sons, namely, Raja Ngah Daba (Saiyid Hussein) and Raja Alang Hussein, commonly known as Raja Tua.

While MARHUM KAHAR was Raja Muda, RAJA KEMAS had the title of Raja Kechik Muda, and when the former became Sultan the latter succeeded as Raja Muda. He eventually succeeded to the throne on the death of MARHUM KAHAR and took the title of SULTAN MUHAMMADIN SHAH,\* establishing himself at Pasir Pulau, to which place he gave the name of Pulau Besar Indra Mulia. It was he who created a Sultan of Salangor† by installing there Sultan Sala-eddin, the first Yang di-per-tuan, and his descendants. After the death of SULTAN MUHAMMADIN SHAH, he was called MARHUM MUDA. By his wife Raja Kechik Ampuan, he had one son, Raja Ibrahim, who took the title of Raja Kechik Muda‡ and begot a son named Raja Mahmud.

At the time that MARHUM KAHAR was Sultan, RAJA ALA-EDDIN, son of MARHUM AMINULLAH, was Bandahara, and called himself by the title of "Bandahara Peningat Itam."

Here it is necessary to introduce a story. There were two sisters who upon the death of their father and mother were detained by their uncle as pledges for the repayment of a debt of five dollars due to him by their parents. He employ-

\* This name is not given in the account printed on p. 107 of No. 9 of this Journal.

† See No. 2 of this Journal, p. 191.

‡ According to Perak tradition, this prince was the first Raja Bandahara. Before his time the title of Bandahara had been held by Chiefs not of royal blood. See Journal No. 2, p. 187.

ed the two girls in looking after his farm (*ladang*). One day an old woman came there and questioned them, and they explained how they were in a position of slavery in consequence of a debt of five dollars. The woman asked their names, and one of them replied: "I am called Upik and my sister's name is Dewi." Then the old woman said: "Open your mouth;" she did so and the old woman spat into it \* and touched Dewi in the waist. Then she said: "I am Nenek Kémang," † and she gave them a *tuai* (an instrument for plucking padi-ears) and instructed them in the art of rice-cultivation and that is the origin of the knowledge of the cultivation, of padi as it is practised in Kampar and Teja up to the present day.‡ (In the name of the God who knoweth!) The old woman said moreover: "Do not be unhappy, it is no longer in the power of any one to fasten on your skin and bones; your debt is at an end and ye are no longer slaves," she then vanished.

When the harvest was over and the *padi* had been taken to the *kampung*, Raja Bandahara Peningat Itam came up the little river on the bank of which they lived and the people there told him of the exceptional beauty of Che Upik and Che Dewi. He immediately took both of them and they accompanied him down the river. He married Toh Upik, and she bore him a son who was called Raja Abdurrahman.

After the death of MARHUM KAHAR, RAJA KEMAS became Raja §; Bandahara Peningat Itam became Raja Muda and Raja Cholan became Bandahara. After the death of RAJA KEMAS, he was known as MARHUM MUDA. Raja Muda ALA-EDDIN then became Raja under the title of SULTAN ALA-EDDIN

\* This rather objectionable incident, or something like it, occurs in the legend of Badang in the *Sajarah Melayu*. It is found also in other Perak legends, e.g., that of Toh Kuala Bidor.

† The legend of *Nenek Kémang* is ignorantly introduced here as an incident which occurred in the last century. It is an ancient legend which belongs to the pre-Muhammadan times of the Malay nation, and in the folk-lore of Perak Malays the benevolent fairy or goddess is often referred to. *Priuk Nenek Kémang*, "the cooking-pot of Nenek Kémang" (the contents of which could never be exhausted), is the "widow's cruise" of the Malay peasant.

‡ As to the belief in a *Ceres* entertained by Indo-Chinese nations, see Col. LOW's *Dissertation on Penang and Province Wellesley*, p. 96.

§ Under the title of *Sultan Mahmud Shah*, see No. 2 of the *Journal*, p. 191. This sovereign reigned for eight years, probably A. D. 1770-1777.



MANSUR SHAH KHALIFAT-IRRAHIM ISKANDAR MUDA. Raja Bandahara Cholan became Raja Muda, Raja Inu became Bandahara and RAJA KECHIK BONGSU became Sultan Muda.\*

Raja Muda Cholan had three children, namely two daughters by his principal wife (*gahara?*) and one son by another wife of a lower class (*orang ka-luar-an*). His daughters were called Raja Long Irang and Raja Chu, and his son was called Raja Kasim. The mother of the latter was Inche Mek Anjong; she was the daughter of the Sri Maharaja Lela, Toh Osman, of Kota Lama.

The Bandahara, Raja Inu, married a sister of Raja Muda Cholan, whose title was Raja Che Puan Tengah; she bore him two sons and one daughter, namely:—

- 1.—Raja Abdurrahim, who married Raja Long Irang, the daughter of Raja Muda Cholan.
- 2.—Raja Radin, who married Raja Chu, younger sister of Raja Long Irang.
- 3.—Raja Itam.

When Raja Muda Cholan died, he became known among the people as Marhum Pulau Juwar.† Raja Kasim was then still very young, and his sister Raja Long Irang brought him up. Raja Long Irang and her husband and child all died about the same time, the latter being quite young. Raja Bandahara Inu died soon afterwards and became known to posterity as Marhum Tengah. Raja Radin then became Bandahara.

When SULTAN ALA-EDDIN died, Sultan Muda RAJA KECHIK BONGSU became Yang-di-per-tuan under the title of SULTAN AHAMADIN SHAH. The Bandahara, Raja Radin, then became

\* A. D. 1777 probably. Sultan Ala eddin Mansur Shah is the last ruler mentioned in the *Misa Malayu* (Journal No. 2, p. 193). The original Perak *Salsila* only carries the history as far as the previous reign (Journal No. 9, p. 107). All therefore that now follows is new.

† Raja Cholan (*Marhum Pulau Juwar*) is famous in Perak as the author of the historical work *Misa Malayu*, which has been described in No. 2 of this Journal, p. 187, and extracts from which will be found in No. 10, p.p. 258, 263. I take this opportunity of correcting a mistake committed in the papers quoted, where *Misal* is written for *Misa*. There is a Javanese romance which has been translated into Malay and is very popular in Perak. It is called *Hakayat Misa Perbujaaya*, or simply *Misa Jawa*. Raja Cholan's work has been compared by its admirers to the romance in question and has thus come to be called *Misa Malayu*. (The Malay *Misa*) in contradistinction to the *Misa Jawa*.



Raja Muda, and Raja Kechik Muda Mahmud, the son of Marhum Muda, became Bandahara.

SULTAN AHAMADIN married four wives, namely, first Che Puteh, daughter of the Laksamana, Toh Kuala Bidor, by his wife Toh Puasa. Che Puteh received the title of Toh Dalam and gave birth to one son whose name was RAJA ABDUL MULK. The second was Raja Tengah Bongsu, daughter of MARHUM HAJI by a woman of low birth. She had one son, Raja Inu. The king's third wife was a woman of Katiar named Inche Sri Nayan, daughter of Toh Imam Malik-al-Amin. (This Imam Malik-al-Amin was one of nine brothers, namely Toh Biji Dewa, Toh Saiah Dusun, Toh Lubok, Toh Bujal, Toh Sarambi—these last two went to Aceh—and three others. They were the sons of an Arab named Saiyid Aji by Toh Dusun binti Mrah Chichik Puteh, an Achinese woman of royal blood). The king had one son by Che Sri Nayan, whom he called Raja Abdurrahman. His fourth wife was a woman of Sungkei named Toh Nah binti Toh Samban. She bore him one daughter named Raja Andak. He had one other wife, a woman of Sungei Siput, Che Sinuh by name, who had one daughter, Raja Mandak.

RAJA ABDUL MULK married Raja Itam binti Marhum Tengah and had by her two sons and three daughters. The sons were RAJA ABDULLAH and Raja Ahamad, and the daughters were Raja Che Puan Besar (Raja Aminah), Raja Che Puan Saraja, and Raja Che Puan Busu.

Raja Inu married Raja Tengah Irang, a daughter of Marhum Tengah by a woman of Labu Kubong Lanih. (Raja Tengah Irang was known from her childhood as Inche Bidara). He had one son, RAJA CHOLAN, and one daughter, Raja Alang.

Raja Andak married Raja Kasim, son of Marhum Pulau Juwar, and had one daughter named Raja Meh Salamah, familiarly known as Raja Nutih, who was of great beauty.

The Bandahara, Raja Mahmud, had eight children—four sons and four daughters—namely :—

- 1.—Raja Ali.
- 2.—Raja Ngah Laut.
- 3.—Raja Tengah Buang.
- 4.—Raja Radin.

- 5.—Raja Teh Perak.
- 6.—Raja Andak Amas.
- 7.—Raja Mandak (the mother of Raja Mandak was a daughter of the Raja of Menangkabau).
- 8.—Raja Urei.

Of these, Raja Radin and Raja Urei were by the same mother, a woman of Bukit Tuntong named Bentuak Malak Bergis of the family of Toh Bidara..

When SULTAN AHAMADIN died, people spoke of him as MARHUM BONGSU MANGKAT DI CHIGAR GALAH. RAJA KECHIK BESAR, ABDUL MULK, his son, then became Raja under the title of SULTAN MANSUR SHAH, and RAJA ABDULLAH, his son, became Raja Muda. The Bandahara, Raja Mahmud, also died. Raja Ngah Laut married Raja Aminah, and became Bandahara. Raja Abdurrahman received the title of Raja Kechik Besar and when he died at Kampong Mangkasar, people spoke of him as Marhum Kampong. Raja Kechik Besar married Che Limah, the sister of Toh Ludin, a native of Kuala Prai, daughter of Wan Bentan, who was the son of Tumonggong Pak Ujan, who first opened Kuala Prai.\* Raja Kechik Besar and his wife Che Limah had one son, RAJA ABDULLAH. He married Raja Ngah Aminah, the daughter of Raja Alang and grand-daughter of SULTAN MUDA ALA-EDDIN (Raja Sherif Bisnu), and RAJA CHOLAN, the son of Raja Inu, married Raja Mandak, daughter of Marhum Sayong, and had one son, Raja Mahmud, who died young. RAJA CHOLAN divorced his wife, Raja Mandak and married Raja Nutih Meh Salamah, the daughter of Rajak Kasim. This RAJA CHOLAN received the title of Raja Kechik Muda.

Raja Ali, the son of Marhum Sayong, married Che Nurmah, a woman of the people, and had a son named Raja Daud, and a daughter named Raja Puteh Khadijah. Raja Daud married Raja Kechik Puan Busu, daughter of Sultan Mansur Shah, and had two children, namely a son, Raja Sa'id, and a daughter, Raja Andak. Raja Daud married secondly Inche Long Halimah, a woman of the people, daughter of Muhammad Kasim, a native of Sayong and Boya. She bore him two

\* The part of Province Wellesley nearest to Penang.



children, of whom the elder was a girl, Raja Fatimah, and the younger was a boy, Raja Abdul Latif (nicknamed Raja Radin). Raja Daud received the title of Raja Kechik Besar, and Raja Abamad (son of the reigning Sultan) was created Raja Kechik Tengah. The latter married Raja Long (Raja Che Puan Bongsu) daughter of Daing Masak by Raja Galuh, and had three children—one daughter, Raja Utih, and two sons, Raja NGAH J'AFFAR and Raja Alang Iskandar.

Raja Bandahara Ngah Laut and his wife Raja Aminah had one daughter.

Raja Teh Perak, daughter of Marhum Sayong, married Tungku Besar Muda Raja Abdurrahman bin (*Marhum Mangkat di balei*) Yang-di-per-tuan Besar Sultan Ismail of Siak, and had one daughter, Raja Long Siak. This Raja Abdurrahman married also at Sungei Siput a woman, not of royal blood, named Long Bidara. She was the daughter of Toh Padang Raja, a native of Jambi, by his wife Ngah Patah binti Pak Suli bin Toh Sah bin Toh Pajar Tumunggong hilang di Padang, bin Parmei di Wangsa Toh Kahar, son of Tan Jalak Puteh Mata, son of Tan Ondan, son of Tan Saban Balik hilang di Bukit Merah. Raja Abdurrahman and Long Bidara had two sons—Ungku Muda Raja Ismail Puteh, and Ungku Busu Raja Daud (called for short Ungku Andak).

Raja Kechik Sulong Tua Abdurrahman, son of the late Sultan, had four sons, namely, Raja Iskandar, Raja Kemas, Raja Zeinal, and Raja Ismail. Raja Iskandar had, by a concubine, a daughter named Raja Saf. Raja Ismail married Raja Andak Amas and had two children—a son named Raja Idris, and a daughter named Raja Banun. Raja Idris married Raja Long Siak and had two sons—Raja Alang Ali and Raja Kulup Kechik Abdurrahman and two daughters—Raja Puteh Zulika and Raja Ngah Zahara.

Ungku Muda Raja Ismail Puteh married Raja Puteh Khadijah, daughter of Raja Ali, and had two children—a son and a daughter, who were both killed by (*hiatus in MS.*).

He married the second time a woman of the *muntah lumbu* class,\* Long Saiba by name, and had by her three children,

\* *Bangsa muntah lumbu*. "the tribe of the cow's vomit," alleged to be the descendants of the Bhāt (herald or bard) of the first Malay King. Beef, milk, butter, *ghi*, &c., are forbidden to them. Jour. Royal Asiatic Society, XIII, N. S. 83.



Raja Muhammad Perak, Raja Mahmud, sons, and Raja Maimunah, daughter.

Ungku Busu Daud married Che Essah, a Salangor woman, and had by her one daughter named Raja Hamidah. When Che Essah died, he married her sister Che Nai and had three children by her—Raja Yahya Kechik, Raja 'Ayesha (*g*), and Raja Khadijah (*f*).

After Raja Muda Radin died people spoke of him as Marhum Shahid Allah. By his wife Raja Che Puan Besar (Ungku Chu) binti Marhum Pulau Juwar, he had three children:—

1.—Raja Omar.

2.—A daughter, who became the wife of Raja Muda Abdullah.

3.—Raja Busu (*f*), whose title was Raja Che Puan Muda, and who became the wife of Raja Kechik Tengah Yusuf, son of Raja Muhammad of Kedah by Che Puasa. The father of this Raja Muhammad was Raja Hitam of Kedah and his mother was Raja Amas Iring.

Raja Kechik Tengah and his wife Raja Che Puan Muda Busu had four children—two sons and two daughters:—

1.—Raja Muhammad Aminullah.

2.—Raja Pandak Ibrahim.

3.—A daughter, name unknown.

4.—Raja Puteh Chantik.

When Sultan MANSUR SHAH died, he was called by the title of Marhum JAMAL-ULLAH. The Raja Muda then ascended the throne taking the title of Sultan ABDULLAH MA'ADAM SHAH; the Bandahara, Raja Ngah Laut, became Raja Muda, and Raja Radin, the younger brother of Raja Ngah Laut, became Bandahara. Raja Bandahara Radin married a woman of the lower class, a native of Kampong Chapin, Ninda Ungu by name, and had by her a daughter named Raja Utih, and a son named Raja Ngah Putra. The Raja Bandahara took a second wife, Che Puteh, a woman of Bandar, and had by her a son named Raja Ala-eddin. After the death of Raja Bandahara Radin, he was spoken of by the people by the titles of Marhum Kechik and Marhum Pulau. And Raja Che Puan Besar Aminah, sister of SULTAN ABDULLAH, and wife of Raja Muda Ngah Laut, also died, and was called after her death by the title of Sha'alam Muda.

Raja Kechik Muda CHOLAN was the next Bandahara, and in his time an arrangement was got up among the Chiefs and Rajas and a European named——, by which the Raja Muda, Ngah Laut, was raised to the dignity of Yang-di-per-Tuan Muda, and Raja Bandahara CHOLAN was made Raja Muda, and Raja ABDULLAH, son of Marhum Kampong Mangkasar (Raja Kechik Besar Abdurrahman) changed his title for that of Raja Kechik Muda, and Raja Idris, son of Raja Ismail, changed his title for that of Raja Kechik Sulong.

Raja Mandak, daughter of Marhum BONGSU, was given in marriage by her young relation SULTAN ABDULLAH MA'ADAM SHAH to Raja Saiyid Itam, son of a Raja from Siak, who already had a son, named Raja Hussein, living at Larut. The issue of this marriage was two children, namely, a son named Raja Ismail Hitam, and a daughter who died young.

Raja Muda CHOLAN and his wife Raja Che Puan Besar (Meh Salamah) had one son named Raja NGAH ALI.

Raja NGAH J'AFFAR married a daughter of Yang-di-per-Tuan Muda Ngah Laut, and took the title of Raja di Hilir.

Raja Alang Iskandar, younger brother of Raja di Hilir NGAH J'AFFAR, married a daughter of Raja Kechik Tengah Yusuf, and another daughter of the latter, namely Raja Puteh, married Raja Ngah Ali.

The sister of Raja di Hilir NGAH J'AFFAR was married to Raja Hussein, son of Raja Itam (who now took the title of Raja Kechik Muda) and his wife that of Raja Che Puan Muda.

After Sultan ABDULLAH MA'ADAM SHAH died, he was mentioned always by the title of MARHUM KHALIL-ULLAH or MARHUM PASIR PANJANG. Raja Muda CHOLAN now ascended the throne under the title of Sultan SHAHAB-UDDIN SHAH, and Raja Bandahara ABDULLAH, son of Marhum Kampong Mangkasar, became Raja Muda, while Raja di Hilir NGAH J'AFFAR succeeded him as Raja Bandahara. Sultan SHAHAB-UDDIN SHAH died, and was known after his death as MARHUM TANJONG PENANGGAR SATTI-ULLAH. Raja Muda ABDULLAH then became Sultan, and reigned at Tanjong Sarangdendang under the title of Sultan ABDULLAH MUHAMMAD SHAH. The Bandahara (Raja di Hilir) became Raja Muda, and Raja Alang Iskandar became Bandahara. The wife of Raja Muda NGAH J'AFFAR

received the title of Raja Che Puan Besar, and the wife of Raja Bandahara Alang Iskandar, that of Raja Che Puan Kechil.

The Raja Bandahara by his wife Raja Che Puan Kechil had two children, the eldest of whom was a daughter named Raja Teh Kechik, and the second a son named Raja Hassan. He had another wife also, a woman of the lower class named Alang Milu, *alias* Ken Uda, by whom he had three sons :—

- 1.—Raja Kulup Muhammad Kramat.
- 2.—Raja Idris.
- 3.—Raja Lop Ahamad.

Raja Bandahara Alang Iskandar died at Kuala Teja, and has ever since been known by the people as Marhum Kuala Teja.

SULTAN ABDULLAH MUHAMMAD SHAH by his wife Raja Perempuan Ngah Aminah had three sons and one daughter, namely :—

- 1.—Raja NGAH YUSUF, (the present Regent).
- 2.—Raja Pandak.
- 3.—Raja Suleiman.
- 4.—A daughter born after her father came to the throne, whose name was Raja Mandak and whose title was Raja Budak Rasul (*anak bangta* \*).

Raja ISMAIL HITAM, son of Raja Mandak, and grandson of MARHUM BONGSU, married Raja Fatimah, daughter of Raja Kechik Besar Daud by his wife Long Halimah; and Raja NGAH ALI, son of MARHUM SAFI-ULLAH, was a close friend and ally of this Raja ISMAIL, for the latter had been adopted by MARHUM SAFI-ULLAH and his wife in their lifetime. When this Raja Ngah Ali lost his wife Raja Puteh, daughter of Raja Kechik Tengah, he married the daughter of Raja Kechik Sulong Idris; her name was Raja Puteh Zeleha. They had two sons :—

- 1.—Raja Osman.
- 2.—Raja Omar.

Before they reached manhood, Raja NGAH ALI divorced (*ber-cherei hidop*) Puteh Zeleha.

\* *Anak bangta* or *anak sahda* is the name given in Perak to a child of a Sultan borne after his accession.



Raja ISMAIL HITAM, by his wife Raja Fatimah, had two children, the elder of whom was a daughter, Raja Long Khadijah, and the second a son named Raja Lop Ahamad.

When Sultan ABDULLAH MUHAMMAD SHAH died, Raja Muda NGAH J'AFFAR became Yang-di-per-tuan and took the title of Sultan J'AFFAR MA'ADAM SHAH. Raja ALI became Raja Muda and Raja Ismail became Raja Bandahara.

Sultan J'AFFAR and his wife Raja Kechik Puan Besar had one daughter named Raja Long. Her mother died before Raja J'AFFAR succeeded to the throne and was known after her death by the title of Sha'alam Telok Kapayang Mangkat di Pangkalan Tengah. The Sultan had, by another wife (Che Bulan), a daughter named Raja Ngah, and, by another wife (Che Mahat), a daughter named Raja Nandak and a son named Raja ABDULLAH. This Raja ABDULLAH was born on the night of Naf Sha'aban, and it is said that on that night the water of the well Zem-zem bubbled up and overflowed. Further, a pious Menangkabau man, still living, named Haji Muhammad Ali (who is married to Che Fatimah of Bandar and is known as Tuan Besar Kramat) when he saw the new-born infant, said at the time: "This child is supernaturally gifted (*ber-tuah*); take "the greatest care of him."

Raja Long, the Sultan's daughter, married Raja Kechik, the son of a Raja from Riau, and his second daughter, Raja Ngah, married Daing Perbu, the son of a Bugis Raja who was the son of Kraing Chandrapolih, son of the Raja of Bernih (Brunei); and his third daughter, Raja Nandak, married Raja Pandak, son of MARHUM ATIK-ULLAH MANGKAT DI DURIAN SABATANG, (SULTAN ABDULLAH MUHAMMAD SHAH).

Raja ABDULLAH, the son of Sultan J'AFFAR married Raja Tipah, half sister of Raja Muda Ngah ALI on the mother's side.

Sultan J'AFFAR married another wife called Che Alang Amas, who bore him a son called Raja Musah.

Raja Long had three sons by her husband Raja Kechik of Riau, namely:—

- 1.—Raja Mahmud, who is now at Riau and who has been to Meccah,

- 2.—Raja Ngah J'affar, who lives at Kampar at Kampong Changkat.
- 3.—Raja (*hiatus* in M. S.), also at Kampar at the present time.

Raja Ngah bore her husband, Daing Perbu, a daughter named Raja Endah, who married Raja Ngah J'affar the son of Raja Long.

Raja Nandak and her husband Raja Pandak had three sons:—

- 1.—Raja Ibrahim.
- 2.—Raja Ali.
- 3.—Raja Alang.

Raja Pandak had been previously married, before he married Raja Nandak, to a woman of the lower class named Che Long, daughter of Toh Marat of Pulau Tiga, and by her he had one son named Raja Mahmud.

After Sultan J'AFFAR died, he was always spoken of by the title of MARHUM OULIA-ULLAH DI PASIR PANJANG. Raja Muda NOAH ALI then ascended the throne, and his title while Sultan was "Al matûkkal billah il jali Paduka Sri Sultan al mûk-mel 'Anayat Shah el Perak dar el riqûan."\*

Raja ABDULLAH, son of the late Sultan, became Raja Muda, the Bandahara, Raja Ismail Hitam, retained that office, and it was by his wish and consent that Raja ABDULLAH was made Raja Muda.

Raja Osman, son of the new Sultan, married Raja Long Khadijah, daughter of Raja Bandahara Ismail, and had no issue.

After the Sultan (ALI) had reigned for a time, he died at Kuala Manora at the house of Che Rajab, and was buried at Gedong Siam at Sayong. The title given to him after his death was MARHUM NAJI-ULLAH.

At this time, Raja ABDULLAH was down the river and though he was sent for repeatedly he did not come.† There was then a

\* "He who places all his confidence in the just God, Paduka Sri Sultan el mûk-mel 'Anayat Shah of Perak, the abode of Paradise.

† The custom quoted by the Perak Chiefs in explanation of their action in passing over the Raja Muda (see Blue-Book C. 1111, p. 118) is common to several Indo-Chinese nations, e.g. the Siamese, *Journ. Ind. Arch.* I, 344, and the Cambodians, Moura, *Le Royaume de Cambodge*, I, 347. In Timor the body of a deceased king remains unburied till the relatives can afford to provide the burial feast. Till such time the king is supposed to be asleep and no successor with reigning powers can be appointed. Forbes' *Eastern Archipelago*, p. 438.

consultation among the Chiefs, at the head of whom was Paduka Sri Maharaja Ibrahim, Mantri at Larut, after which they raised Raja Bandahara ISMAIL to the throne under the title of "El mestâr bsetri Allah el jemil \* Paduka Sri Sultan Ismail "Muy-eddin 'ayat Shah."

Raja Osman, son of the late Sultan, was made Bandahara under the title of Bandahara Wakil-al-Sultan Wazir al kabir. Not long after this, Raja Muda ABDULLAH came to an agreement with the Chiefs down the river, at the head of whom was the Laksamana Muhammad Amin, that he should be recognised as Sultan under the title of "El 'ashik billah† SULTAN ABDULLAH MUHAMMAD SHAH, Yang-di-per-Tuan, Perak," and he at once went to Singapore where Governor Ord was then stationed as the Governor of the Straits Settlements. Soon after he returned to Perak, there was a change of Governors and Sir Andrew Clarke became Governor and after reaching Singapore came on to Pangkor, where he confirmed SULTAN ABDULLAH as Yang-di-per-Tuan of Perak, SULTAN ISMAIL becoming Ex-Sultan, that is to say, Sultan Muda. The Colonial Secretary, Mr. J. W. Birch was then appointed Resident of Perak. Again there was a change of Governors in Singapore, and Sir William Jervois became Governor. Then the death of Mr. Birch at Pasir Salak took place, and the Sultan (ISMAIL) retired from Pangkalan Pégub. Then Captain Dunlop and Major McNair became Queen's Commissioners in Perak and afterwards Mr. Davidson became Resident. After this, Sultan ABDULLAH and the Laksamana and the Shabandar were taken away to Singapore and thence to Pulau Seychelles. Then Mr. Hugh Low became Resident of Perak and Mr. Maxwell became Assistant Resident and governed Larut. Raja Muda YUSUF became Regent of Perak, and Raja Idris, son of Marhum Bandahara Iskandar, became Hakim of Perak.

Raja Muda YUSUF, Regent of Perak, begot two children, a daughter named Raja Nutih, and a son, Raja Iop Mansur. He had another son, by a concubine, Raja Muhammad Ajam; and another son, by a woman called Zenab (to whom he was never married), who was named Raja Pendawa. By a woman named Alang Malaka (whom he married) he has a son named Raja

\* "The covering of the protecting mantle of God."

† "The friend of God."



Johar. Thus, at the date at which this record is drawn up the children of the REGENT are five in number, but judging from his robustness, it is possible that he may still beget more.

The mother of Raja Nutih and Raja Mansur (the Regent's elder children) was Toh Puan Fatimah, the daughter of Raja Iudra Bongsu by Toh Mandu who held the office of *bantara* to MARHUM DURIAN SABATANG, father of the REGENT. Raja Nutih married Raja Idris, the Hakim, and they have one son, Raja Abdul Jalil, or Yup. - By another woman, Ngah Manih, Raja Idris has two sons, Raja Abdul Hamid and Raja Alang Iskandar and one daughter Raja Ngah.

Raja Mansur, younger brother of Raja Nutih, married Raja Long, daughter of Raja Alang Mamat, and had a son named Raja Abdul Majid.

Raja Muhammad Ajam, son of the Regent, married Khatijah, a woman of Kota Lama, and had one daughter named Raja Long.

Ungku Muda Raja Ismail Puteh, or, as he was generally called in his old age, Toh Ungku Ismail Puteh, married another wife, Raja Alang Sabda, daughter of Raja Hussein, elder brother of SULTAN ISMAIL. They had two daughters and one son:—

- 1.—Raja Zeleha.
- 2.—Raja Muhammad Tayib.
- 3.—Raja Mandak.

Raja Yahya Kechik, son of Tungku Busu Raja Daud, married Raja Fatimah, daughter of Haji Radin Mansur by Inche Alang Mariam daughter of the Panglima Bukit Gantang Alang 'Ayeddin. Raja Yahya Kechik lived at Sungei Limau, and having performed the pilgrimage to Meccah, was nicknamed Raja Haji.\*

Raja Haji and Raja Fatimah, at the time when this is written have three sons and three daughters:—

- 1.—Raja Puteh Khadijah.
- 2.—Raja Kulup Abdurrahman.
- 3.—Raja Latifah.
- 4.—Raja Muhammad Ali Khatih.
- 5.—Raja Ngah Zohara Mahira.
- 6.—Pachi Raja Abdul Hamid.

\* The author of this paper.

Raja Haji married another wife, Teh Misum Selebuh, but divorced her without issue. He married another wife Teh Zeleha of Senggang, and had by her a daughter named Raja Long Aminah.

Raja Haji was adopted, from the time his mother conceived him, by Toh Ungku Ismail and Raja Puteh Khadijah, and was brought up by them, regarding them always as his father and mother, and being in ignorance, until he reached manhood, who his real parents were. All the property which Raja Ismail and Raja Puteh acquired, subsequent to the time of the marriage of Raja Ismail Itam with Raja Teh Fatimah—lands, houses, mines, slaves, elephants and buffaloes, they made over to Raja Haji Yahya while he was still quite young and they are his to this day.

**The end.**

Written on Wednesday, the 7th day of Jamad-ul-akhir, A. H. 1299, at Kampong Bēlanja.

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# BRITISH NORTH BORNEO.\*

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## *Introduction.*

The object of this paper is to give a short and general sketch of the territory under the Government of British North Borneo Company, from personal observations made during a residence of nearly three years in the country, and from the official reports of Messrs. PRYER, VON DONOP, FRANK HATTON and WITTI.

## *Area.*

Embracing an area of some 20,000 square miles, and a coast line of about 500 miles, the territory lies between the 116th and 119th degrees of East longitude, and the 4th and 7th parallels of North latitude.

## *Geographical Features.*

The general geographical features of the country are as follows:—A range of mountains—the general direction of which is North-East and South-West—forms a backbone through the heart of the country, varying in height from 4,000, 7,000 and 8,000 feet in the mountains of Melaio, Mentapok and Trodan, respectively, until the altitude of 13,698 feet is attained by the rugged peaks of Kina Balu, which tower above the surrounding country, repelling with precipitous ascent the adventurer who would attain their summits. From this range and descending to the coast on either side, are lesser ranges of

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\* See a paper, with this title, by Sir WALTER MEDHURST, read at a meeting of the Royal Colonial Institute this year.—ED.

hills covered for the most part with virgin forest, and interspersed with fertile plains, watered by the numerous rivers which wend their circuitous courses to the sea beyond. The coast, as a rule, is low and flat and is, to a large extent, lined with the handsome casuarina tree, broken by stretches of mangrove, denoting swampy ground or the mouths of rivers, and diversified by low sandstone cliffs, yellow from exposure to the weather, or patches of forest reaching to the water's edge.

At a short distance from the shore on the West coast, a very large area of country is denuded of trees, and *lalang*, a coarse grass (*Andropogon caricosum*), has spread over it, except where here and there the plantations of the natives vary its monotony.

#### *Harbours.*

Many indentations occur on the coast, and the country is particularly rich in harbours, the principal being Gaya, Ambong and Usikan on the West coast, Kudat on the North, and Sandakan on the East. The importance of these harbours it needs but a glance at the map to realize, containing as they do, amongst other advantages, natural facilities for defence.

#### *Sandakan.*

Sandakan harbour it will be seen, lies but a short distance from the track taken by trading vessels between Australia and China, and is indeed but five hours steaming distance from their course. It is extremely well protected, and contains anchorage for any number of vessels; having an extent of fifteen miles in length, by five miles in breadth.

#### *Kudat and Gaya.*

Kudat and Gaya harbours are within a few hours steam of the route, through the Palawan passage, taken by ships trading from the West to China and Japan. The value of these harbours, therefore, as coaling stations, and refuges for our mercantile navy, in the event of a war with a naval power,



cannot be overrated, and it follows, that it is of the highest importance that they should not be in the hands of any foreign and possibly hostile power.

The value of these harbours, in addition to their strategical importance, is enhanced by the rich country lying at their back. This is especially the case with regard to Sandakan, into which flow some fifteen rivers, taking their courses, for the most part, through a country which is without doubt a field for large sugar and tobacco plantations, and containing a supply of timber which, from its easy access, should be a great source of revenue to the Government.

### *Rivers.*

The principal rivers in the territory are the Kimanis, Papar, Putatan, Abai, and Tampasuk, on the West Coast, Paitan and Sugut on the North, and Sibuco and Kinabatangan on the East. Most of these rivers are navigable for steam launches of light draught, for although, as a rule, deep water is found inside the entrance, all the rivers are more or less barred. The Kinabatangan is navigable for some 200 miles. Rising in the ranges south of Kina Balu, it takes its course to the sea, emerging some twenty miles south of Sandakan harbour, after passing through a very thinly populated country covered for the most part with virgin forest, varied by occasional native plantations, or patches of secondary jungle denoting where former clearings have been. The quantity of floating timber met with, in the rivers, renders careful navigation necessary.

### *North Borneo as a field for the Planter.*

North Borneo as a new field for the crowded-out planters of Ceylon and Sumatra, is not to be surpassed, for in its hills and valleys will be found soil suitable to almost every tropical product. HAPTON, in the *New Ceylon* writes as follows, and his remarks are confirmed by experts from personal observations:—  
“The spurs and slopes of Kina Balu are peculiarly fitted for growing coffee, tea and cinchona, while the rich plains that



"mark the course of the Kinabatangan and other rivers lend themselves to the culture of indigo, tobacco, cotton, rice and the other well-known tropical products. Such villages as the traveller meets with on excursions in the interior, are fed and maintained by agriculture, the successful features of which, belong to the natural fertility of the soil, rather than to the science of the native farmer. . . . You cross a plain of rice, bananas, cocoa-nut trees and other luxuriant vegetation. You see the native cultivator at work, his rude plough drawn by buffaloes, and flocks of white paddy birds sailing aloft, or a few solitary cranes adding an oriental touch to the picture. You halt on the river bank amidst tropical groves, here and there relieved by neatly kept gardens, fenced down to the water's edge, and containing plentiful supplies of sweet potatoes, cucumbers, maize and kaladi."

#### *Tobacco.*

That the country is peculiarly adapted for the growth of tobacco, is demonstrated by the fact of its cultivation by the natives of both coasts, and that in spite of the want of care in its production, an excellent leaf is obtained. A sample of leaf from a newly opened plantation on the East Coast, has been pronounced by experts to be unsurpassed. Such being the case, and considering that the available land in the tobacco producing countries is becoming exhausted, it is reasonable to suppose that this country will, in a short time, take a prominent place as a large producer of tobacco.

#### *Sugar.*

Sugar is also cultivated to some extent and in some parts of the country; a primitive mill for crushing is used by the natives. Considering, however, the small profit returned, together with the known risks in cultivation, the substitutes for cane which are being brought into the market, and the comparatively low rate at which labour is obtained in the sugar producing countries, it is doubtful whether this product will be cultivated to any large extent.

*Gambier.*

Gambier ( the inspissated juice of *Nauclea gambir*, an astringent used in dying and tanning), the cultivation of which has met with such success in the neighbouring state of Sarawak, pepper, tea and *coffea arabica*, have all been proved suitable, and sago which is indigenous to the country would largely repay for planting in the low lying grounds at the entrances to rivers.

*Jungle Products.*

Especially is this country rich in natural jungle products, such as gutta percha, india rubber, camphor, canes, and an infinite variety of useful and ornamental woods, including the valuable *bilian* (iron-wood) and ebony.

*Camphor*

The camphor of Borneo, (*Dryobalanops camphora*) is noted for its peculiar medicinal properties, and is highly valued by the Chinese, who will give, according to the variation of the market, from twenty to forty dollars a pound for the best.

Borneo, with its natural advantages in waterways, should export its timber largely to China, and no doubt when labour becomes more abundant, this will be the case.

*Firewood.*

A market for firewood has been already established in Hongkong, and the supply of mangrove which is unequalled for this purpose, is practically inexhaustible, and can be obtained without any difficulty. The bark of this tree, which has to be removed in its preparation as firewood, has its own special value as producing a reddish dye much used by the Chinese.

*Edible Birds' Nests.*

Another valuable and increasing product is the edible



birds'-nest, which is obtained in small quantities on the West coast, and adjacent islands, but is chiefly supplied from the Gomanton caves on the East coast. The following description of these caves is condensed from an account lately published in the *Straits Times*. The caves are situate on the Kinabatangan river, near the village of Malapi, which is some fifty miles from the mouth. The chief entrance *Simud putih* (white entrance) is on the Gomanton hill at an elevation of 500 feet, and is about 30 feet high by 50 feet wide. The ascent to it is very steep, in some parts almost perpendicular, but the nature of the jagged hard lime-stone rocks, affords holding points for one's hands and feet. From this entrance the ascent to the summit of the hill, is another 500 feet, and at the top is a smallish hole which leads into the great *SIMUD PUTIH* caves below, going straight down about 850 feet. Down this the natives descend by rattan ladders, fastened to the circumference of the hole, right into the abyss below, in search of the nests. At nightfall a remarkable sight is to be seen at the entrance, viz, the return of the swallows (*Collocalia esculenta*) to their nests, and the departure of the bats. With a whirring sound, multitudes of bats wheel round in spiral columns from the summit of which detachments break off and wheel away rapidly towards the mangrove swamps and the nipa palms. Amongst them the white bats are very conspicuous, and are termed by the natives, the Rajah, his wife and child. Soon after the bats emerge from the caves, the swallows return in countless numbers. Each morning the process is reversed, the swallows going out and the bats returning home. On entering the mouth of the cave as described above, the floor for the first part of the way slopes down at an angle of twenty-five degrees, to an enormous cave with several smaller ones leading out of it. From the side of this cave rises a high dome, from the top of which you can see the opening before-mentioned, some 850 above. The average height of the cave before coming to the dome is 150 feet. The next cave *Simud hitam* (black entrance) is on a level with the river bank. The entrance is by a magnificent porch of 250 feet in height, opening out into a large and lofty chamber, beyond which an open space is reached, from which looking up can be seen the *SIMUD PUTIH*.



From this space is a cave running under the SEMUD PULIH series which is filled, halfway to the top with bats' guano, which cannot be less than fifty feet in depth. Its extent is unknown. Samples of the guano have been sent home and were valued at from £8 to £15 per ton. The annual value taken from these caves is \$25,000.

#### *Coal.*

That coal is present in many parts of the territory, has been proved, and boring for workable deposits, is being actively engaged in. The present supply, which is stored at the principal ports of call, for the use of men-of-war and trading vessels, is obtained from the *Moara* mines, situate at the mouth of the Brunei River and which have been leased by the Sultan of Brunei to the Labuan firm of Messrs. COWIE BROTHERS. The quality of the coal has been well reported upon by engineers of Her Majesty's ships and others, and it is used to a large extent by those vessels visiting Borneo and Labuan, as well as by all the local trading steamers. There are five seams now being worked, of 26, 24, 6, 5 and 4 feet in thickness respectively.

#### *Minerals.*

From the reports of travellers and others, the mineral wealth of Borneo has been much exaggerated, although the numerous indications are sufficient to have caused them. Gold indeed is found in Dutch Borneo and Sarawak, but in comparatively small quantities. Traces of gold have also been found in North Borneo, and the island of Banguay off the North coast, and samples of auriferous quartz have lately been discovered in the vicinity of Marudu Bay and in rivers flowing into Sandakan Bay. Up to the present, however, the search has been unsuccessful, and this is not to be wondered at, when we consider how everything is hidden by a luxuriant vegetation which jealously guards the treasures of the earth from the eyes of the explorer. Samples of cinnabar, silver ore, antimony and tin have been found in different parts of the territory. Copper also was being traced by the late Mr. FRANK HATTON, the Company's mineralogist, who was confident of its existence

but his lamented and sad death has temporarily put a stop to the search for it. The same formations in which the silver ore and antimony are found in Sarawak, are also met with in parts of North Borneo, and from specimens which have been brought in by the natives, it is reasonable to suppose that a systematic search would disclose workable deposits.

### *Mother-o'pearl.*

The sea also has treasures which form no small item of export, such as mother-o'pearl, bêche-de-mer (*holothuria*), and tortoise shell. The neighbouring oyster beds in the Sulu sea have lately been attracting the attention of Europeans, with a view to the introduction of proper appliances for the effective working of the beds, which is impossible with the primitive means employed by the natives. There is no doubt that as the European government becomes known and appreciated, the pearl oyster beds, which unquestionably exist round the coasts, will be made to yield their riches. The grasping natures of the innumerable petty chiefs of a former régime, who oppressed the unfortunate pearl fishers, until their occupation—arduous and dangerous as it was—brought them no profit, is the cause assigned by the old men for the abandonment of the pursuit, and the consequent losing sight of the exact locality of the beds. On one occasion, whilst searching for an oyster bed in a locality pointed out by an old man living on one of the small islands off the coast, the divers who accompanied the writer, obtained over a hundredweight of mother-o'pearl, valued at \$45, but all the shells were isolated, and it was evident that only the outlying members of the true bed had been found.

### *Fauna.*

Beasts of prey are conspicuous by their absence, the one known exception being a small tree tiger (*Felis macrocelis*) which is found in the interior. Deer of various kinds, wild pigs, wild cattle (*Bos gaurus*), and buffalo, are abundant, and



afford capital sport, whilst on the East coast are found in addition the elephant and rhinoceros (*R. sumatranus*). Journeying up the rivers, many varieties of the monkey tribe are met with, including a small species of orang-utan. Small black bears (*Helarctos curyspilus*) are occasionally met with.\* The tapir and other have been seen on the North coast. A large variety of squirrels abound. Amongst the snakes are found the cobra, python, and leaf snake (*Trimeresurus subannulatus*), but the writer has not known a single fatal case of snake-bite during a residence of six years in Borneo.

Crocodiles are numerous, and at times extremely fierce and dangerous. The rivers and coast teem with fish, which form the staple food of a large portion of the inhabitants.

Pigeons of many kinds, snipe, curlew and plover, the Argus and Bulwer pheasants (*Argusianus Grayii* and *Lobiophasis Bulweri*;†) and several kinds of partridge afford a tempting variety to the sportsman, and the field opened up to the naturalist amongst the numerous birds of North Borneo, is a large and but little known one.

#### *Climate.*

The climate is more healthy than might be expected in a country situated so near the Equator. The maximum monthly mean temperature during the year 1883 was 83.9, whilst the lowest for the same period was 75.1. The nights as a rule are very cool and pleasant, and on the coast the heat during the day is rarely oppressive. The rainfall for 1883, as observed at Kudat, on the North coast, was 120.56 inches, November, December and January being the months during which most rain fell. There is no absolutely dry season, it being rare to pass many days without rain. To Europeans who take reasonable precautions against exposure to malarial influences, the climate is healthy.

\* Sir STAMFORD RAFFLES described the Malayan bear before the Linnean Society in 1820. CRAWFORD says that the Bornean and Sumatran bears are the same species.—ED.

† This is an error. The Bulwer Pheasant (*Lobiophasis Bulweri*) has not come under the knowledge of the author. The birds referred to are two species of the Fireback Pheasant, the *Euplocamus pyrrhonotus* and the *Euplocamus nobilis*.



*Population.*

North Borneo is very thinly populated and its scattered inhabitants include many different races.

The West coast is principally peopled by a mixture of Malays, Bajaus and Ilanuns, whilst on the North and East coasts Bajaus and Sulus are chiefly met with. The aborigines who reside in the interior are called Dusuns or Ida'an. They are an agricultural race, and generally peaceful. They grow tobacco and cotton, as well as rice, tapioca, yams and indian corn, but only cultivate sufficient for their own immediate use—the usual habit of most natives of these parts, who fail to realize the importance of providing for the future. They use a plough and harrow, and in this respect are superior to the other natives of Borneo, although the use of these implements is said to have been introduced by the Chinese who—report tells us—at some remote period thickly populated North Borneo.

*Labour.*

For purposes of labour, the native cannot be depended upon, being naturally indolent and quite content so long as his own immediate wants are satisfied, and these being simple, he finds no difficulty in supplying them. Chinese at present supply the labour market. Chinese, natives of India, and Arabs are to be found trading in most of the rivers, and the first named are settling in large numbers wherever stations have been opened by the Company, more especially at Sandakan, which now contains some 3,000.

A rough estimate of the population gives the number as 150,000, but this is probably underrated, as it is being rapidly increased by the influx of Chinese. The value of the Chinese in a new country like this, is well known, and as a pioneer, his assistance in making the Government known to the natives of the interior, amongst whom he intrepidly ventures, alone or with but one or two companions, speaking imperfectly if at all their language, will be readily acknowledged by those who have experienced it.

*Slavery.*

One great benefit which will follow on the establishment of a Government by Europeans, will be the gradual abolition of slavery, which, however mild it may be in this country, is repugnant to civilised humanity. By recent laws promulgated by the Government, the death blow to the various modes of obtaining slaves has been struck, the following regulations effectually accomplishing this object :—(1.) No slaves can be imported from other countries. (2.) Debtors cannot be seized by their creditors, which was formerly one of the principal means of obtaining slaves. (3.) All children born of slave parents after November, 1883, and who would, according to custom, be slaves also, are declared free.

Most of the inhabitants of the coast are Mahomedans, whilst the aborigines put their faith in omens and old superstitions.

*Future Prospects.*

In conclusion, the experiment in colonization now being tried by the British North Borneo Company, is one of more than local importance, and is being anxiously watched by other nations whose interests in those seas are so great.

With the example of what has been done in the Native States, and Sarawak, and by governing through and with the assistance of the natives themselves—which is indeed the only true way in a country such as this—the young colony should, within a reasonable time, realize the expectations it has aroused, by taking a position corresponding to its natural advantages, and sending forth its riches to the other countries of the world.\*

E. P. GUERITZ.

[This paper was prepared at the suggestion of Mr. J. S. O'HALLORAN, Secretary of the Royal Colonial Institute, by whom it was read, on my behalf, at the Montreal Meeting of the British Association for the Advancement of Science, on the 29th August, 1884.—E. P. G.]

\* The information in this paper may be fitly supplemented by the following



remarks made by Mr. A. DENT when Sir WALTER MEDHURST'S paper on British North Borneo was read before the Royal Colonial Institute on the 12th May, 1885:—"The progress in North Borneo has not been so rapid as was anticipated when we obtained the charter at the end of 1881, but still we can certainly point to steady progress since the company took possession in July, 1882. I find that the fiscal revenue for 1884 as compared with 1883 shows an increase of 60 per cent., land sales a decrease of 39 per cent., leaving a total increase of 28 per cent., which, considering the state of trade and universal depression, must, I think be thought not wholly unsatisfactory. Sir WALTER has alluded to several new imports and exports. We hope in 1885 to show an export of gold. Last autumn we sent one of our best officers to explore for gold in the Segama and Kinabatangan rivers, and his report showed gold to exist in alluvial deposits in the 30 or 40 places experimented upon. He could not continue his explorations, owing to the wet season having just set in, but has recently gone back, and we hope soon to hear it confirmed that there are workable deposits of gold in the country. That the Governor and officials of North Borneo believe in it is evidenced by their having taken the trouble to publish regulations and proclaim certain districts as gold fields. Tobacco we look forward to as likely to prove an important enterprise in the country. This, as the paper says, is advancing but slowly, for, owing to many difficulties which occur in a new country, the 1884 crop did not come up to expectations. Considerable preparations have, however, been made for planting during the coming season. In February last one company had 330 coolies working on their plantation, and another company 100 coolies. From all accounts, this tobacco is likely to prove equal to the finest Sumatra. It is used for covering purposes. In sugar little has been done as yet, but large tracts of country have been taken by Australians, Chinese, and others. There seems to be a fair prospect that the depression in this trade will soon pass away, for prices have recently advanced 30 per cent. There is some reason to believe that the German Government are getting tired of the system of bounties, for I believe it is a fact that the sugar manufacturers and growers of beetroot in Germany owe the Government something like ten millions sterling, and the authorities are beginning to wonder whether they will ever see their money again. As regards timber, our export for 1884 amounted to \$10,000. Part went to Australia and part of China. There is a great variety of timber in Borneo, some of the hardest woods in the world being found there. The Billian, or iron wood, is plentiful, and valuable for railway sleepers, wharves, &c.; and some other woods are suited for furniture, ship-building, and other purposes. One of the Chinese merchants has 200 men cutting timber for the China market, and the Australians are cutting timber freely for the Melbourne market. The report upon the experimental garden at Silam states that Liberian coffee, now rising to its third year, is very fine, and yielding freely. The younger plantations at Sandakan promise well. The growth of pepper is all that could be desired. Cocoa, Manila hemp, and gambier are, amongst other articles, easily produced in the territory. One of the main questions remaining for consideration is that of labour. Everywhere the question seems to be how, and where, to get labour. Many restrictions are, we know, put upon the importing of Chinese into America and Australia,



but those who have lived as long as I have amongst the Chinese will testify to their value if they are treated properly. One advantage with this labour is that you can make contracts, and payment by results, by which means you can get the maximum amount of labour at the minimum of expense. Borneo is but a few days' steam from China and Singapore, where, for a moderate wage, an unlimited amount of this labour can be obtained. Anyone who has studied the map will, I think, recognise that, commercially and strategically, North Borneo occupies a position of great importance. Lying on the high road between China and Australia, we must in time get a large population there. The climate I can speak well of. I have lived there many months at different times of the year. The Government of the country is based, as Sir WALTER has told us, on the Indian penal code, and the administration seems to meet the wishes of the natives and the Chinese, and the other settlers. A force of 180 police has hitherto been sufficient to keep order with comparative ease. As to the charter, some friends of the enterprise seem to believe that the enormous powers we hold were given by Her Majesty the Queen. It is not so at all. All our powers were derived entirely from the Sultans of Brunei and Sulu, and what the British Government did was simply to incorporate us by Royal charter, thus recognising our powers, which recognition is to us, of course, of vital importance. I hope I have said enough to interest you in our scheme, and to show that North Borneo has a considerable future before it."

Ed.

# REPORT

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## J E L E B U .

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*The following Notes, regarding the history of the constitution of Jebebu have been compiled from information gleaned from the headmen of the State.\**

The four following countries—(1) Jebebu, (2) Sungei Ujong, (3) Rembau, and (4) Johor—were in former days governed by Penghulus subject to the suzerainty of Johor.

On one occasion the Raja of Johor was guilty of an act of gross oppression towards the Penghulu of Rembau entitled Orang Kaya Kéchil. The Raja of Johor wished to obtain in marriage this Penghulu's daughter, but the Penghulu refused and married her to another. The Raja's anger was roused at this, and the Penghulu, hearing of his indignation sent his own son SIAMAT (*sic*) to explain matters to the Raja and to endeavour to appease his wrath.

The Raja, however, would not listen to SIAMAT, but ordered him to be put to death.

After this the Penghulus of the four States were afraid to go to the Court of the Raja, owing to this unjust act.

After some time, however, the headman of Jebebu took courage to appear before him. Now this headman's name was MUNYONG SALIH, and his title was Orang Kaya of Sungei Lumut. The name of Jebebu was as yet unknown: and it was not until some time later that the country was so called after a man of that name who was drowned in the river (Triang). This headman of Jebebu, then, went to the Court of the Raja of Johor, who presented him with a chop bearing the following inscription:—

“The Sultan MA'ADAM SHAH confers upon the Mandelika  
“Mantri supreme authority to be the Sultan of Jebebu  
“for ever.”

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\* The first division of this paper is, I need hardly point out, a literal translation of the story verbally communicated to me by Malays.—H. A. O'B.



And this is the form of words that has been used from generation to generation by the Penghulus who have governed the country of Jelebu.

The Raja of Johor further issued instructions to the Penghulu, that from that time forth the Penghulus of Jelebu and of the other three States were not to bring their complaints before Johor.

Thereupon the four Penghulus made an arrangement to create a Raja of their own, and chose a man of the royal blood of Menangkabau, who on his election abode in the country of Sri Menanti.

The place where the election of this Raja occurred was Pētājeh, and hence arises the old Malay saying: "The source of royal power is Pētājeh; the place where it dwells is Sri Menanti." A Yam Tuan Muda in Rembau, and a Yam Tuan Besar in Sri Menanti, such was the (new) order of things, and the four Penghulus no longer took their complaints to Johor, but to Sri Menanti, and had thus a Menangkabau man as their ruler.

At that time there was no Yam Tuan in Jelebu, but the Penghulu held sway in that country, and this state of things continued for a long time.

At length the Yam Tuan of Sri Menanti, who had a number of sons, sent one of them to Jelebu, merely to take up his abode there and to till the ground. His conduct was long watched by all the officers of Jelebu, and they saw that it was very good. His behaviour towards the people was good, and he seemed to be a man capable of supporting and sustaining the country. He was also a man of considerable mental ability, and his personal character was beyond reproach.

Accordingly *all the officers met together and notified to the Penghulu their intention* \* of making the Yam Tuan's (Sri Menanti) son their supreme ruler.

He was accordingly elected with the title of Yam Tuan of Jelebu, with the duties of protector of the inhabitants of that country. He did not, however, receive any jurisdiction in the country, and the Penghulu and the officers contributed to his support, each man as much as he could afford.

\* This account of the attitude of the Waris and Lembagas in these early times is noteworthy as bearing upon the present constitution of the country.

The district within which the Yam Tuan's authority extended was from Bandar Berangan up to Sungei Melentang, that is to say, to Batu Gominting (in other words, a portion of what is now Klawang).

Such was the limit of his private and direct rule from that time down to the time of his descendant at the present day.

And should he violate this understanding or the customs of the country he may be deposed by his officers.

"If a king be just he is revered if unjust checked."\*

Such was the order of things in former times, and the boundary of Jelebu with Pahang is the place called Meranti Sembilan, † while the boundary with Sungei Ujong is Bukit Tangga.

Now Klawang is said to belong to Sungei Ujong for the following reasons.

Some time ago a son of the Datu Penghulu of Jelebu violated a daughter of the Penghulu of Klambu, and was compelled to marry her. Sufficient money to pay the fine exacted was not forthcoming, and so in place of a money payment the Penghulu of Jelebu gave Klawang (to Sungei Ujong), that is to say, so much of it as is on the right as one goes up stream to Sungei Ujong and down stream so far as Lubok Kerbau Balir. For any measure that the Yam Tuan wishes to take in the district thus defined, he must first obtain the sanction of the Government of Sungei Ujong.

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Such is the account of the origin of the present Government which obtains in Jelebu, taken from the lips of those who are most likely to be informed on the subject and who are unanimous in their story.

I may append a short account of the constitution of Jelebu as I found it when I visited it about the middle of the present

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\* The headmen held that the present Yam Tuan has violated the constitution, and he now resides in Klawang, with an allowance from the British Government contingent upon his non-interference in the government of Jelebu.

† This appears to have been the old Jakun boundary. It is low down on the Triang river, is decidedly Pahang in its tendencies, and does not acknowledge the Penghulu.



year (1884) and in what follows, for the purposes of simplicity, I venture to leave out of consideration the recent arrangements made with the rulers of Jelevu.

There is still a Yam Tuan of Jelevu \* although practically he may be regarded as a cipher. He arrogated to himself powers of interference in the internal government of the country, which the Penghulu and the Waris considered to be a violation of the conditions under which the office of Yam Tuan was established, and he was ordered by them in 1880 to leave Jelevu and reside in Sri Menanti. A composition was, however, effected in his behalf, and he now resides in Klawang near the Jelevu frontier. Theoretically he still continues to be the Protector of the people, but I have not learnt that any point has been referred to him since his removal from the country, except in the case of an informal grant of land recently made to an European company in Jelevu, and again in the case of the Pahang boundary question, when he expressed his opinion to the Government at my request.

The Penghulu, therefore, SYED ALI BIN ZIN, is the ruler of the country, for all practical purposes. I may say the undisputed ruler, as the Yam Tuan signed a bond in January of the present year undertaking not again to interfere in the government of the State.

The Penghulu is assisted in the conduct of affairs by nine officers, or perhaps it would be more correct to describe his jurisdiction as limited by them. They are entitled *Lembagas*, of whom there are five, and *Waris*, who are four in number. The *Lembagas* have each a separate title:—

- 1.—Datu Mantri.
- 2.—Datu Ngiang.
- 3.—Datu Chinchang.
- 4.—Datu Sendara.
- 5.—Datu Lela Angsa.

These officers are all entitled to a vote in every act of State, and any act done without their concurrence is illegal. At the State Council, however, they may, in case of illness and so on, be represented by authenticated *Wakils*. The entire land of Jelevu is considered to be vested in them and the *Waris*, but under no circumstances can a *Lembaga* rise to the office of Penghulu.

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\* Since deceased—15th December, 1884.—Ed.



The *Waris* are entitled as follows :—

- 1.—Raja Balang.
- 2.—Maharaja Indah.
- 3.—Raja Penghulu.
- 4.—Datu Umbei.

They also have a vote in the State Council, and the Penghulu is elected from their body with two reservations.

The Datu Umbei cannot become Penghulu, nor can the Raja Penghulu. A member of the family of the latter officer may, however, become a candidate for election.

The succession would appear to follow a fixed rule, viz., that on the death of a Penghulu who has been of the family of a Raja Penghulu, the Raja Balang of the day is elected. At his death the Maharaja Indah of the day succeeds, and is again succeeded as Penghulu by a member of the family of the Raja Penghulu.

This rule is theoretically absolute, but has often been broken through, and in all cases the appointment must be ratified by the unanimous vote of the *Lembagas*.

The Datu Mantri is the head of the *Lembagas*, with the full title of "Datu Mantri Shah Memangku Alam." The full title of the Datu Umbei (father of the *Waris*) is "Datu Umbei Pangkal Maharaja Lela."

According to old custom, the Datu Lela Angsa was appointed by the Penghulu to protect the Yam Tuan, and the Penghulu when he wished to obtain an audience of the Yam Tuan applied to do so to the Datu Mantri, who laid the request before the Datu Lela Angsa.

The Yam Tuan has, however, no followers now, with the exception of an ex-Maharaja Indah, who was deposed for supporting him in acts of oppression, and who resides with him in Klawang. Similarly in former days the Yam Tuan had four officers attached to his household, who now exist no longer. Their titles were :—

- |                                     |                     |
|-------------------------------------|---------------------|
| 1—Bruang Sati who was chosen by the | Datu Sendara.       |
| 2—Penglina Prang,                   | ... Datu Mantri.    |
| 3—Penglina Mamat,                   | ... Datu Chinchang. |
| 4—Penglina Prang No. 2,             | ... Datu Ngiang.    |

The *Lembagas* had thus a direct control over the internal

affairs of the Yam Tuan's household, but, as I have said, all this is at an end now.

The Penghulu has four officers attached to his person, who are in like manner appointed and removed by the Waris.

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|------------------------------------|-----------------|
| 1—Penglina Garang is chosen by the | Datu Mantri.    |
| 2—Penglina Hitam,                  | Datu Ngiang.    |
| 3—Penglina Sutan No. 1,            | Datu Chinchang. |
| 4—Penglina Sutan No. 2,            | Datu Sendara.   |

The Penghulu, though in theory above control, is in reality entirely under the direction of the Lembagas and Waris, who, if unanimous, can obtain any constitutional change in the country they may desire by observing the following routine.

If a measure is originated at the unanimous desire of the *Lembagas*, it is submitted by them to the *Waris*, and *vice versa*. Should it obtain the concurrence of the party which is not its originator, it is submitted in due form to the Penghulu, who has the power of veto, but who in practice accepts what is laid before him with but little discussion. After this step has been taken, the measure (until recently) is transmitted to the Yam Tuan for final ratification, and when this has been obtained, the measure becomes law, binding upon the inhabitants of the country generally.

This process may appear to be rather too involved to work without friction in a Malay State, but there can be no doubt but that it contains elements of safety for the ryot from its very complexity.

The ex-Raja Balang left Jelebu and has reappeared with the Pahang envoy supporting his theory that Jelebu has always been Pahang territory, and that Jelebu as a separate State is non-existent.\*

Whatever may be the real status of Jelebu, the present condition of the country is truly deplorable. It bears marks of having been, at no very distant period, fairly prosperous and sufficiently peopled, but now, speaking generally, the whole land is waste.

I passed the other day through mile after mile of deserted *kampongs* with fine padi land all round in abundance and with fruit-trees still in bearing.

The only sign of work or prosperity I came across was at

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\* See the postscript.



some tin mines at Jélândong, which have been worked on a small scale for 17 years by a Sungei Ujong Chinaman.

The tin deposit at this spot is the richest I have seen, being quite 100 per cent. better than in any mine at present working in Sungei Ujong, but even with this natural advantage the miner's struggle for existence is a very hard one. He is dependent for every mouthful of food upon Pahang or Sungei Ujong, and rice delivered at the mines is costly food indeed. When I was there, a dollar purchased only 2½ *gantangs* of rice, as against 7 *gantangs* in Sungei Ujong, and 10 *gantangs* at Kuâla Triang.

An arrangement has been entered into by which a bridle-track will be constructed from Pantei in Sungei Ujong to these mines early in the coming year, and other roads will be made later on. A shop in connection with the mines will be opened next year, so that I hope that they may progress as they ought to do.

With regard to the country generally, I see nothing in the way of its prosperity but the absence of population, and people are sure to come in when the proposed roads have become an established fact.

H. A. O'BRIEN.

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P. S.—At the present time (September, 1885) the road alluded to above has been completed, and a Collector (Mr. E. P. GUERITZ) has been appointed, who took up his duties in June last. I understand that the old residents are gradually returning to the country, and that there is every prospect of an early development of the mineral resources of the State.

The Pahang boundary has been definitely fixed at Sungei Dua on the Triang, and the Collector's quarters, together with a Custom House, Court, and Police Station, have been erected at Kuâla Klawang.

H. A. O'B.





## OCCASIONAL NOTES.

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### L A T A .

THE following extract will be of great interest to those who have read Mr. O'BRIEN's paper on this subject in No. 11 of this Journal.—ED.

“The first thing of interest to attract me within a few hours of my arrival at Kosala, was a case in one of the servants of the house of that curious cerebral affection called by the natives *lata*. It is of a hysterical nature, and is confined chiefly to women, although I have also seen a man affected by it. On being startled, or excited suddenly, the person becomes *lata*, losing the control of her will, and cannot refrain from imitating whatever she may hear or see done, and will keep calling out, as long as the fit lasts, the name—and generally that word alone—of whatever has flashed through her mind as the cause of it. “He-ih-heh matjan!” (tiger); “He-ih-heh boorung besar!” (a great bird). Her purpose will be arrested, as, if walking, she will stop short, and on going on again will often follow some other course. The prefatory exclamation is an invariable symptom, seemingly caused by involuntary hysterical inspirations. According to the degree of alarm the symptoms may remain only a few moments, or last for the greater part of a day, especially if the patient be prevented from calming down. The afflicted, if not very seriously affected, are not altogether incapacitated from performing the duties to which they are accustomed. The most curious characteristic of the disease is their imitation of every action they see. On one occasion, while eating a banana, I suddenly met this servant with a piece of soap in her hand: and, perceiving she was slightly *lata*, but without appearing to take any notice of her, I made a vigorous bite at the fruit in passing her, an action she instantly repeated on the piece of soap. On another

occasion, while she was looking on as I placed some plants in drying paper, not knowing that caterpillars were objects of supreme abhorrence to the natives, I flicked off in a humorous way on to her dress one that happened to be on a leaf; she was instantly intensely *lata*, and throwing off all her clothing, she made off like a chased deer along the mountain road, repeating the word for caterpillar as she ran, until compelled by exhaustion to stop, when the spasm gradually left her. My own "boy," who would unconcernedly seize all sorts of snakes in his hands, became one day *lata* also, on suddenly touching a large caterpillar. My host's maid once, while alone at some distance from the house, having come unexpectedly on a large lizard—the Baiawak—was seized by a paroxysm; dropping down on her hands and knees to imitate the reptile, she thus followed it through mud, water and mire to the tree in which it took refuge, where she was arrested and came to herself. Another case which came under my knowledge was more tragic in its results. This woman, startled by treading in a field on one of the most venomous snakes in Java, became so *lata* that she vibrated her finger in imitation of the tongue of the reptile in front of its head till the irritated snake struck her; and the poor creature died within an hour.

During the attack the eyes have a slightly unnatural stare, but there is never a total loss of consciousness, and throughout the paroxysm the patient is wishful to get away from the object affecting her, yet is without the strength of will to escape, or to cease acting in the way I have described. *Lata* persons are constantly teased by their fellows, and are often kept in an excited state for whole days."—*A Naturalist's Wanderings in the Eastern Archipelago*. FORBES, 1885.

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THE following paragraph appears in the report of a meeting of the *Société de Géographie*, Paris, held on the 22nd May, 1885:—

"Le Président annonce la présence à la séance de MM. MAXWELL. M. WILLIAM MAXWELL, ancien Assistant-Résident de Pérak, aujourd'hui l'un



des hauts fonctionnaires du gouvernement de Singapour, a toujours fait le meilleur accueil aux voyageurs français; aussi la Société de Géographie saisit-elle avec empressement cette occasion de l'en remercier.

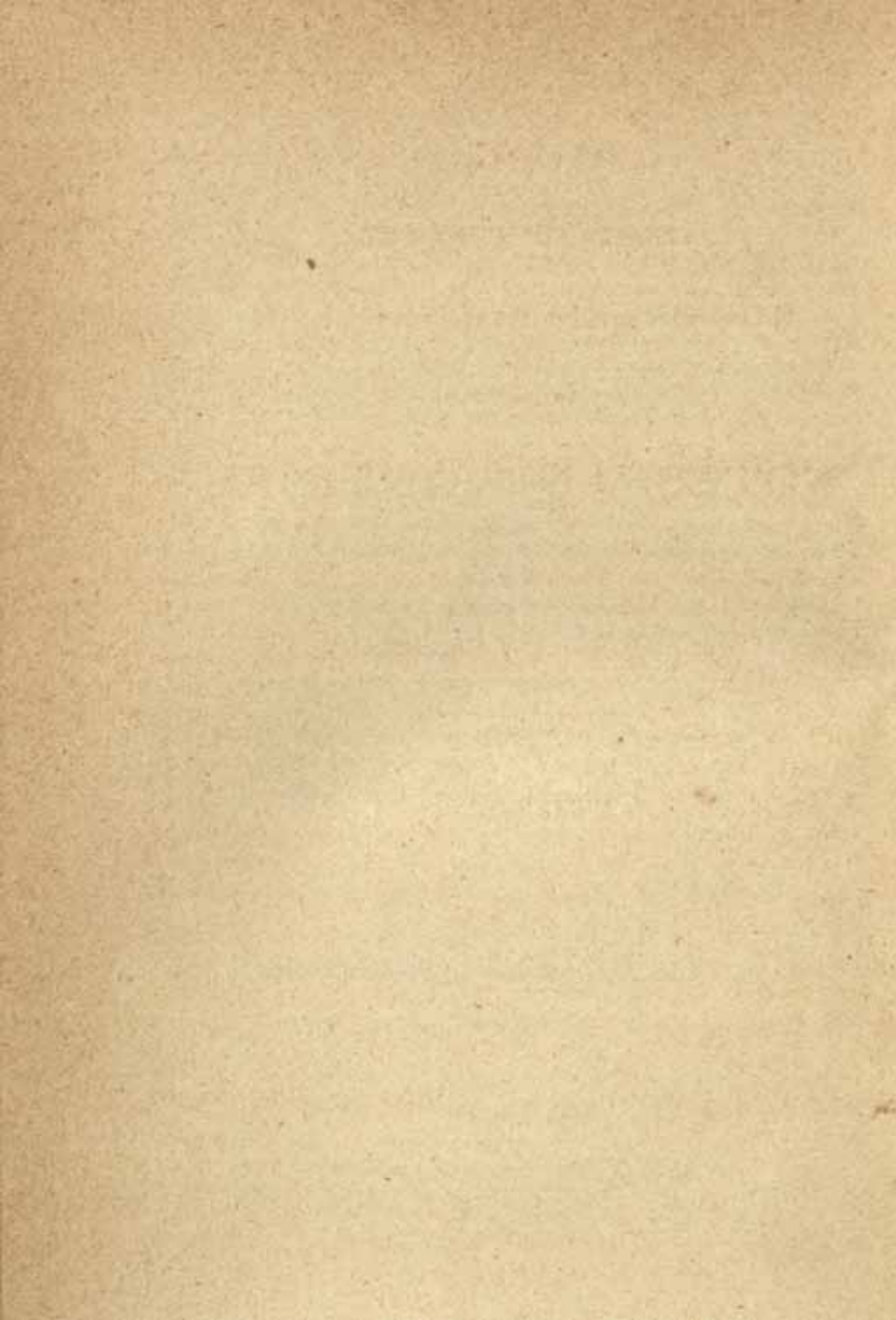
M. MAXWELL est en même temps l'éminent secrétaire de la branche malaise de la Société royale asiatique. Tous ceux qui s'occupent de la Malaisie savent l'énergie, l'activité et le talent qu'il a mis au service de la science. Son pays, d'ailleurs, a su reconnaître les services rendus par lui, et, aujourd'hui même, M. MAXWELL vient d'en recevoir la récompense: l'ordre de Saint-Michel et Saint-George. La Société de Géographie est heureuse d'être la première à l'en féliciter.

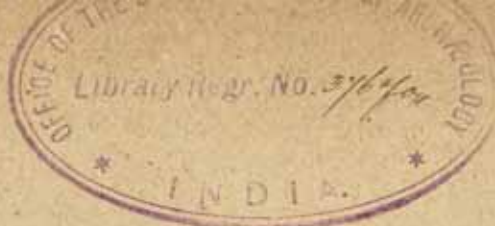
M. FRANK MAXWELL, son frère, l'un des résidents de Sarawak, nous arrive en droite ligne de Bornéo, où il vient de séjourner pendant treize années, dont la plus grande partie a été vaillamment passée à l'intérieur du pays, dans des régions inconnues, au milieu des Dayaks, dont il a étudié le caractère et les mœurs.

Les noms des deux frères appartiennent donc à la Géographie et la Société leur souhaite une cordiale bienvenue."

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M. DE QUATREFAGES has been good enough to present to the Society, through M. DE LA CROIX, a copy of his work "*Hommes fossiles et hommes sauvages*," Paris, 1884.





STRAITS BRANCH OF THE  
ROYAL ASIATIC SOCIETY.

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NOTES AND QUERIES

EDITED BY  
THE HONORARY SECRETARY.

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No. 1, Issued with No. 14 of the Journal of the Society.

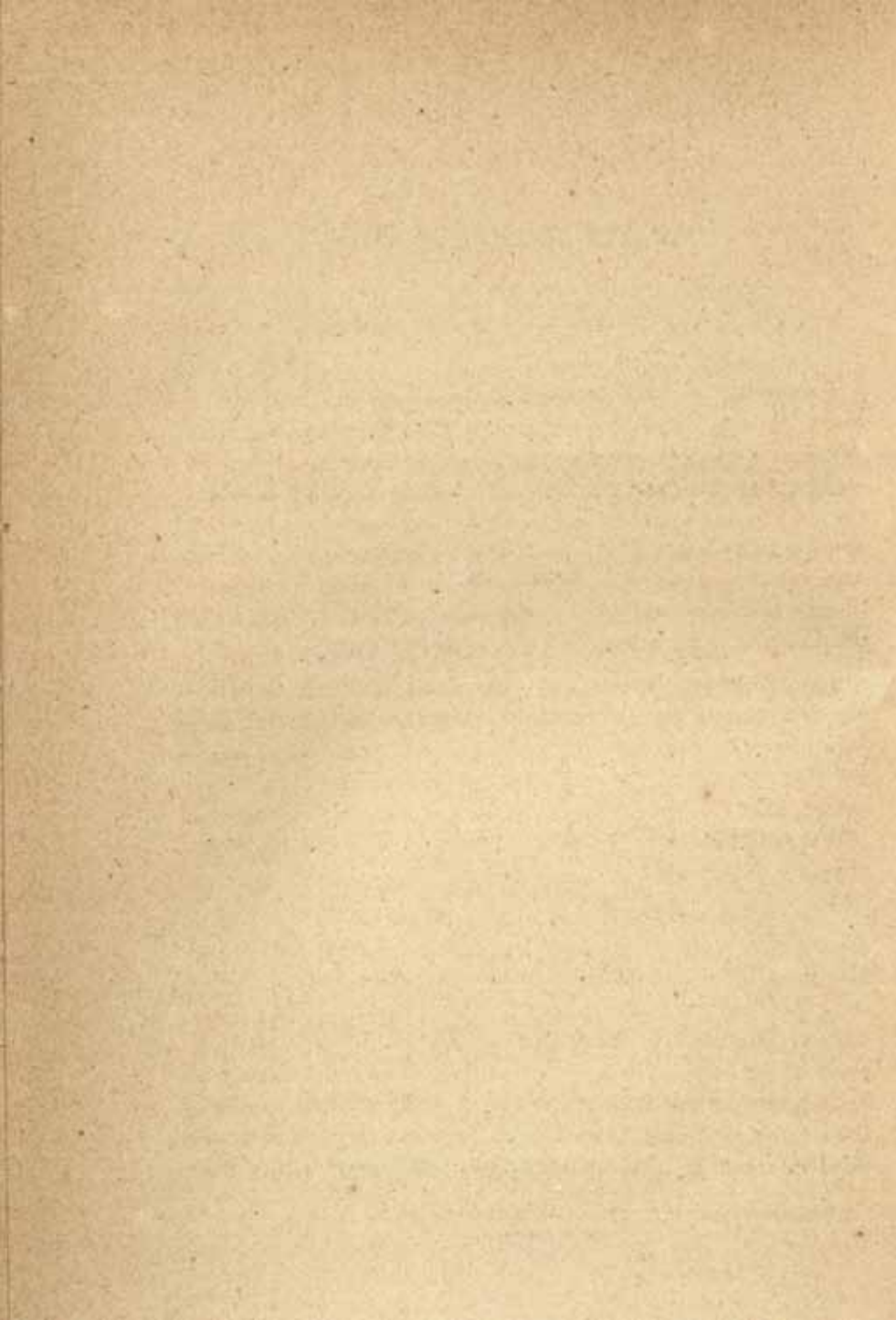
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SINGAPORE:

Printed at the Government Printing Office.

1885.





## PREFACE.

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Possessing, as this Society does, subscribers resident in many eastern countries, the races and tribes whose manners, customs, beliefs, literature, &c., &c., may furnish subjects for short contributions under the above heading are by no means few in number: valuable scraps of information about them are, it may be hoped, to be obtained from members who will not object to communicate short notes on matters of interest, though they may be disinclined to extend their memoranda to the dimensions of an essay.

Siam, Sumatra, Borneo, the Malay Peninsula, and the British Settlements in the Straits of Malacca include in their populations a great many races of mankind. Even those which are best known to us and which have been most often described, have hundreds of peculiarities of religion, custom and language which have not been recorded, and others are as yet almost a sealed book to the anthropologist.

"Travellers and residents in uncivilised lands," in which description most of the members of the Society will recognise themselves, are the class for whose use a manual ("Notes and Queries on Anthropology")\* was drawn up by a Committee appointed by the British Association for the Advancement of Science in 1874. The object of the publication was to indicate to travellers generally to what subjects to direct their enquiries, and there are no less than one hundred sections devoted to anthropology alone. A glance at this little

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\* Published by ED. STANFORD, Charing Cross, 1874.

work will always suggest to the resident in the East a host of subjects as to which interesting information may be procurable from the native population surrounding him. And quite apart from anthropology, there are endless notes to be made in other departments of science, natural history, botany, conchology, entomology, &c.

Members of the Straits Branch of the Royal Asiatic Society, and all residents and travellers in the Eastern Archipelago, are, therefore, invited to communicate "notes" and "queries" to the Honorary Secretary for insertion in this Journal. Should the supply exceed the space allowed for one paper in the half-yearly journal of the Society, it may be possible by and by to organise a separate periodical publication on the principle of the "Punjab Notes and Queries," published monthly at Allahabad under the editorship of Captain R. C. TEMPLE.

Here are some of the headings under which notes will probably suggest themselves :—

Native History, Religion, Superstitions, Magic and Witchcraft, Mythology, Medicine, Social Customs, Mode of Cooking, Mode of Eating, Clothing, Slavery, Marriage Customs, Ceremonies at Births and Funerals, Games and Amusements, Laws, Language, Habitations, Industries, Traditions, Folk-lore, Proverbs, Extracts from Native Authors, Antiquities, Habits of Animals and Birds, &c., &c.

W. E. M.

SINGAPORE, *January*, 1885.



## NOTES AND QUERIES.

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### BOTANY.

1. **Daun Sengugu.**—I sent to Kew some flowers, leaves and seed of the plant known here and in Java as “Daun Sengugu” (supposed to be a specific for Beri-Beri), and the Assistant Director was good enough to get a report on the specimens from the Herbarium Department.

It is pronounced to be *Clerodendron serratum*, which is mentioned in the Pharmacopœia of India, p. 164. The roots are said to be largely exported from Vizagapatam for medicinal purposes.

C. C. S.

[In FILET's Catalogue of Plants in the Botanical Garden at Weltevreden, there is a description of this plant, of which the following is a translation:—

*Clerodendron serratum*. Sprg. Native name *Singogoe* (Sundanese), *Sirie Goengoe* (Malay and Javanese). Habitat, East India, Nepaul, Assam, Java. Uses. The roots macerated in water are eaten in Java to promote clearness of the voice. The leaves, either alone or mixed with *mangkoe-doe*, *serch*, &c., are administered as a vegetable or as a decoction to women in labour to assist delivery: the decoction is also employed as a remedy against fever and against stomach-ache and worms in children.—ED.]

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2. **Gutta Juices.**—The following lamentable occurrence took place only a few months ago in Borneo. A gentleman well known for his fondness for exploration found himself close to certain trees which apparently exuded a clear and not unpleasant tasting liquid. Being very thirsty, he drank somewhat copiously of the supposed water. A few hours afterwards he died in considerable agony. The juice he had rashly swallowed was that of a gutta which coagulated in his stomach and entirely closed it to the exit of food.

N. B. D.

## HISTORY.

3. **Ancient Settlement in Penang before British Occupation.**—The most ancient *kampong* in Penang is Datoh Kramat, which would appear from the following extract from an old Register of Surveys effected in 1795, preserved in the Penang Land Office, to have been occupied early in the 18th century:—

“No. 571. Datoh Kramat Burying Ground.

Garden Ground.

Measuring on the East and West sides, three orlongs;

On the North and South sides, four orlongs and-a-half;

Containing in all thirteen orlongs and-a-half;

This ground was cleared by the Datoh Kramat about ninety years ago, and Maharajistia \* possesses himself of this ground as being a relation of the Datoh Kramat by descent. The ground is planted with cocoa-nut trees and fruit trees and many people are buried in it.”

C. J. S.

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4. **Titles and Offices of the Officers of the State of Perak.**

Under native rule, there were four chiefs of the first rank, eight of the second rank, and sixteen of the third.

The four principal had the title of *Tunku* :—

1. *Raja Bandahara*, *Wazir al-Kabir*, the “Grand Vizier” of Perak.

2. *Orang Kaya Besar*, one of the four, *Penghulu Raja Perampuan*, or *Penghulu Dalam*, Custodian of the Royal Ladies, or Guardian of the Inner Apartments.

3. *Mantri*, one of the four, *Hakim*, or Judge of the country.

[\* Maharaja Setia.—Ed.]

4. *Tumonggong*, one of the four, *Kris Pandak Raja*, the "Short Kris" of the Raja.
5. *Maharaja Lela*, Head of the eight, *Orang Besar Balei*, or chief officer of the Raja's audience hall *panchong ta' bertanya*—"who lops off (or executes) unquestioned."
6. *Laksamana*, one of the eight, *Raja di Laut*, *Juru-batu* of the country of Perak. *Juru-batu*—"Mate, whose station is forward."—(*Marsden*.)
7. *Shahbandar*, one of the eight, *Anak kunci raja*, "The key of the Raja" an allusion probably to the duties of the Shahbandar as Collector of Customs and Treasurer.
8. *Sri Adika Raja*, one of the eight, *Jurumudi* or helmsman, whose station is at the *kamudi* or helm. *Raja ujung karang*—"Ruler of the point of rocks," an allusion probably to the rocky nature of the country in Ulu Perak.
9. *Panglima Bukit Gantang*, one of the eight, *Dayong peminggang kanan*—"He who wields the chief starboard paddle," i.e., sitting nearest to the part of the boat occupied by the Raja.
10. *Panglima Kinta*, one of the eight, "Dayong peminggang kiri"—"The same on the port side."
11. *Toh Nara*, one of the eight, *Bantara*, or Chamberlain.
12. *Datoh Sagor*, one of the eight, *Pergalah*, the poler of the boat.
13. *Sri Maharaja Lela*, Head of the sixteen. In charge of the ryots. One of his duties was to build the Raja's *balei* or audience hall.
14. *Datoh Sudia Raja* of Bandar, an officer whose duty it is to prepare everything required by the Raja, to provide wood, water, etc., to build huts on occasions of festivals, to furnish hangings, ornaments, etc.



15. *Toh Rana Pahlawan, Timba-ruang* of the country. "The person who bales the boat if she leaks," i.e., who removes any danger threatening the country.

Ed.

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5. **Ophir.**—The statement often quoted by writers and compilers, that the natives of Malacca call their gold mines "Ophirs" has always astonished me, for I know of no Malay name for a mine in any way resembling the word given. The author of "Sarong and Kris" quotes Dr. KITTO's Encyclopædia and Dr. P. POIVRE, a French author, who wrote in 1797, in support of it. I think that I have found in a paper in the first volume of "Asiatic Researches" (1784) the foundation of the often-repeated argument "in favour of the mount in the Malay Peninsula being that of Scripture" (to quote Major McNAIR). A Mr. MACDONALD, writing about the gold of Limong in Sumatra, says: "It is more than probable that *Sumatra* must have been the *Ophir* of Solomon's time. This conjecture derives no small force from the word *ophir* being really a Malay substantive of a compound sense, signifying a *mountain containing gold*." (!) Can any one explain how this derivation is arrived at?

Ed.

## LANGUAGE.

6. **Pantang Gaharu.**—The *Mēntra*, i.e., the aborigines in Malacca and the surrounding States, when in search of *gaharu* (lignum aloes) are obliged to use a special language, as was found to be the case in the south of the Peninsula among the aborigines seeking for camphor.\*

[\* See Journal, Straits Branch, R. A. S., No. 7, p. 101.—Ed.]

*Gaharu* can then only be spoken of as *tábak*, the ordinary language is *pantang* or forbidden.

The following is a list of similar words which shews, as in the case of the *pantang kápur* in Johor, that periphrasis is often made use of to avoid the ordinary word:—

*Malay.            Pantang.*

snake	<i>ular</i>	<i>binátang panjarg</i>	(long animal)
buffalo	<i>kěrbau</i>	<i>sia</i>	
elephant	<i>gájah</i>	<i>binátang gědang</i>	(great animal)
to go home	<i>pulang</i>	<i>mělipat bálík</i>	(turned backfold)
goat	<i>kambing</i>	<i>běbek</i>	
duck	<i>itek</i>	<i>pěpet</i>	
fowl	<i>áyam</i>	<i>měndong</i>	
fish	<i>ikan</i>	<i>sakilap pásir.</i>	

The searcher for *gaharu* must neither sing nor pray when out on the search. Nor may he eat *běldchan* (dried prawns) the *trúbok* fish, nor any kind of *umbut*, i.e., ground shoots of any plant, nor can any other kind of produce be collected at the same time, for fear of injuring the quality of the *gaharu*.

If a man has found a promising *gaharu* tree, having cleared round it, he goes home, and dreams of the guardian spirit (*hantu gaharu*), who appearing states as a condition of a favourable result, that he must have a man handed over to him. The next day, if the dreamer can catch some one asleep, he smears his forehead with lime as a sign to the *hantu*, who accordingly carries off his victim, the latter dying of a fever, or some other ailment, and the dreamer gets a good supply of *gaharu*. But should he fail to comply with the *hantu's* wishes, he either cannot find his tree, or it turns out a bad one.

The same *pantang* applies to the search for gold.

D. F. A. H.

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### 7. Modes of sitting in driving an elephant.

The *gambala gajah*, or mahouts, in Perak, have the following expressions for three modes of sitting on the elephant's neck:—

*Bēlah timiang*.—To sit with one leg tucked under and the other hanging down on one side. (This phrase might be applied to the mode of riding on a side-saddle.)

*Tempok katak*.—To sit with the right leg bent back on the right side and the left leg hanging down on the left.

*Chabang halban*.—To sit with both legs hanging straight down.

Ed.

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8. *Johor*.—I see that there has been some discussion in the newspapers as to whether the name of this State is properly spelt *Johor* or *Johore*. RAFFLES, whose references to Johor are very numerous in his Essay on the Malayu nation, published (in 1815) in the 12th volume of *Asiatic Researches*, spells the word without the final e. In Du Bois' *Vies des Gouverneurs Généraux* (The Hague 1763) also, *Johor* is the orthography employed. To go back further still, the early factors in the service of the East India Company (1607-1616) spelt the word *Jor* and *Jhor*. See Calendar of State Papers, Colonial Series.

Ed.

## NATURAL HISTORY.

9. *Sumatran Mawas*.—The *orang-utan* (*simia satyrus*)\* which is found in Sumatra as well as in Borneo, is known by tradition to the Malays of the Peninsula by the name of *mawas*. The *Mawas* is said to inhabit the jungle, and to have

\* Called *Mias* in Borneo.—WALLACE'S Malay Archipelago, I, 62.



a right arm of steel, which can be used like a knife.\*

He lives in the trees, and his body is covered with hair; he does not use fire, for fear of accidents, but lives on fruit.

Natives are sometimes found to tell of some one who has met one of these beings.

The following account is given of one said to have been met with within the memory of man at Pêrlak in Sumatra!

A man went into the jungle one day, and was caught by a female *Mācas*, who took him in the place of her husband whom she had lost. In due course, she bore him a child. His thoughts were always directed to the means of escape, which he devised by getting the *Mācas* to tetch him cocoa-nuts, from the husk of which he constructed a rope. When she asked him what the rope was for, he said it was to swing a cradle for their child. Her speech is described as resembling that of a *tiang* or mina bird. When the rope was long enough to enable him to descend the tree, he asked the *Mācas* to get some *krang* (shell-fish) and *umbut nibong* (the young shoot of the *nibong* palm). When she had gone in search of them, he let himself down from the tree, and hastened home to his *kampong*. He had only just reached it when the *Mācas* came after him, bringing the *krang*, the *umbut nibong*, and their child, and called on him to return to her, but his neighbours came out with lights and guns to his help, so that the *Mācas* did not venture near; then finding she could not get him back, she threw down the *krang* and *umbut nibong*, and tore the child in half, throwing one-half at her husband, and the other half away, and then disappeared.†

D. F. A. H.

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[\* The malignant *Māca* that mocks the laugh of a human being with its iron arm and body covered with shaggy hair." NEWBOLD, Straits of Malacca, vol. II, p. 416.—ED.]

† One of the "idle tales current among Malays" about the existence of men-monkeys. See NEWBOLD, Straits of Malacca, vol. II, p. 416.—ED.]

**10. Turtles.**—The following paragraph, translated from the Batavia *Handelsblad* for the *Straits Times*, is worth permanent preservation. Some two years ago, the Colonial Government was applied to for information on the subject of the turtle trade. Very meagre, however, was all that could be collected on the subject, and the details given below will be new to many:—

“Any one journeying along the sea-shore from Padang to Bencoolen, or visiting the desolate southern sea coast of the Residency of the Preanger Regencies, may see towards the hills where the coast rises up with a very gentle acclivity, and the sand is dry and loose, many places bearing marks of rooting up, the sand being thrown up in heaps. On these places being examined, there will be found at a slight depth under the sand many eggs, round as bullets, each of the size of an apple, pale-white in colour, and with a soft parchment like shell. These are turtles’ eggs, which are found on the south sea-coast of the Preanger, as many as one hundred being sometimes laid in one nest. As these eggs are tasty and nutritious, and as the animals themselves yield delicious meat, the idea of bringing these articles into more general use than heretofore as food supplies among the people, deserves encouragement. Great difficulties, however, stand in the way of carrying it out. The places where these eggs are found are in desolate, almost inaccessible, and very thinly inhabited districts. People may wander there for hours and even days without discovering any trace of human handiwork. This has been experienced by those few persons who have visited the south coast of Java, and by the telegraph officials who laid the line from Padang to Bencoolen. The working of the proposed farm will be hampered by the numerous beasts of prey, tigers, crocodiles, and wild dogs which hunt the turtles at night, when the latter leave the sea to lay eggs on the beach. Notwithstanding the unusual size (3 to 5 feet long) and the strength of their shells, they fall easy victims to these beasts of prey, because sea turtles are unable to withdraw either head or feet under their shells. So fierce and bloody is the attack on these animals, that the southern sea-coast of Java sometimes resembles a battle



"field, the beach being strewn with bones and shells of turtles, surrounded by torn and foul-smelling pieces of flesh, which the beasts of prey have left lying about at the disposal of birds of prey, which may be seen on such occasions flying high in the air above these places. The eggs themselves are the favourite fare of small four-footed beasts of prey, and even of monkeys, which dig them up out of the sand and carry them away. These eggs are not hatched in cloudy or rainy weather, from turtles leaving it to the sun's rays to hatch them."

N. B. D.

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**II. Breeding Pearls and Bacteria in Rice.**—The first volume of these *Transactions* contained an article from my pen on the subject of breeding pearls, which excited, I am afraid, some derision, though if quotation be any sign of interest, the notice it received from the press was satisfactory. The late FRANK BUCKLAND inserted the article bodily in *Land and Water*, and Mr. DARWIN did me the honour to write to me about it. I have just come across a paragraph translated from the *Batavia Dagblad* of 17th April last, which seems to point to a possible solution of the mystery. It states that a Dr. LACERDA, a Brazilian gentleman who has received 75,000 francs from his Government for discoveries regarding snake bites, and is now engaged in researches upon beri-beri, deems that beri-beri arises from bad rice, and believes that in such rice he has found the same bacteria which he had detected in the blood of beri-beri patients. It all depends however, on this belief becoming a certainty. It strikes the *Dagblad* that one fact tallies with his hypothesis, namely that beri-beri so often appears on premises where large stocks of rice have been kept for a long time, and where little supervision has been sometimes exercised over boiling that grain. "The animalculæ die at a temperature of 60° centigrade, according to Dr. LACERDA. Among the pupils at the native veterinary school in Samarang, beri-beri



several times broke out, until the house was rebuilt, upon which the disease disappeared. Unless we are misinformed, adds the writer, these young men took their meals together, but now they board with natives. If this be the case, Dr. LACERDA would certainly find it remarkable."

Now, if animal life really exists in dry rice, the nibbled look of the end of each grain when kept with pearls would be accounted for. It still leaves the alleged formation of the pearls a mystery. There is sufficient evidence of their being actually formed, here, in Singapore, to hang a man, were the same evidence produced in a case of murder; and that, after all, is, conventionally, the nearest approach we can make to absolute proof. I hope that the subject will not be quite forgotten by local scientists.

N. B. D.

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12. **Are Cockatoos Carnivorous?**—Though not a local bird, so large a number of cockatoos are imported from New Guinea and Australia that I may perhaps be pardoned for introducing this query. A short time ago I put a wood-dove into the same aviary as a favourite sulphur-crested cockatoo. A day or two afterwards, the latter was found holding the body of the dove in its claw (having bitten off the head) and sucking the blood of its victim. I knew that cockatoos would thrive on a little chopped meat, but did not know that they ever acted as birds of prey. Have any of our readers observed a similar circumstance?

N. B. D.

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13. **The Octopus.**—The Malay residents in the vicinity of Tanjong Pagar assert that a large octopus inhabits a deep cave close to the western end of the wharf in the direction of the Borneo Company's premises. Divers declare that they

have seen the animal. The following description of a similar creature appeared in the *Straits Times* of 28th November last:—

"On June 15, when in S. lat. 21deg. 37sec. and E. long. 118 deg. 40 sec., about five miles off the Exmouth Gulf on the western coast of Australia, Captain HOPKINS of the schooner *Mary Ogilvie*, saw an immense creature which he took to be a species of octopus. His attention was drawn to it by a perfect cloud of sea-birds, and at first he naturally thought it must be a dead carcase. On approaching it, however, he found it was alive and sluggishly disporting itself. In shape it was like a violin but of immense size, with some six feelers about the greater diameters of the violin. It lay almost flat upon the water, was of a dark-grey above, and was continually elevating one of its feelers, apparently twice the thickness of a man's arm, to a height of from six to eight feet. It appeared to be vomiting, and as the birds were evidently feeding, that accounted for their presence in such numbers. Its size was so great that, had it grasped the vessel, it could easily have capsized it. The Captain, therefore, got out of the way as quickly as possible, and without making definite measurements; but a large whale in the vicinity looked quite diminutive. It is a pity that something more exact as to size is not available, but I think the description is sufficient to convey an idea of the nature of the monster."

N. B. D.

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**14. Tiger Traps.**—Most residents in Singapore are acquainted with the ordinary form of tiger traps. A hole is dug in the ground, some 5 or 6 feet, and 12 feet square in depth, and at the bottom strong sharpened bamboo stakes are firmly planted. The hole is covered over with brushwood, grass, &c., and if the tiger sets foot on this he generally becomes lamed if not killed by the fall into the pit. G. F. M. describes another sort of trap as follows:—

"I started my trap on the 4th instant, and was lucky enough to catch the brute the evening of the 12th. I made mine close



to the stable and goat shed, and took a trap made in Serdang some two years ago by a friend of mine as a model.

Its dimensions are as follows : length 12 feet, breadth 5 feet, and height 6 feet. It is made of wooden bars or *tiangs*, placed close together, and driven three feet into the ground. These bars have a diameter of from 3 to 4 inches. The top is made of 2-inch planks placed broadways and nailed to the top of the *tiangs* with 6-inch nails. Lengthways, over the 2-inch planks, 1-inch planks are again nailed down, so as to give additional strength to the roofing of the trap. The door is about  $2\frac{1}{2}$  feet wide and drops two feet into the ground, falling between 2-inch planks which are driven six feet deep into the ground. Inside the trap there is a partition by which means the bait is shut off from the tiger, and escapes unhurt. The interior arrangements as to the falling of the door is very primitive, and is simply a contrivance effected by the use of a nail, some string, a small piece of *nibong* and a plank two feet long. The string is tied to the level by which the door is suspended, and running through a small aperture made in the roof is attached to the piece of *nibong*. This again is slipped under the nail (which is driven into one of the *tiangs*) and kept into position by the plank which projects into the middle of the trap. This is, of course, arranged so as to make everything exactly balance. The tiger treading on the plank, or even brushing against it, at once loosens everything, and the door comes down with a rush."

N. B. D.

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15. **Man-eaters.**—The following will be new to many. After describing the capture of a tiger, G. F. M. writes :—

"The beast proved to be a female, and measured as it lay stretched out, exactly 7 feet 3 in. from the muzzle to the end of the tail. According to the Malays and Siamese, it was a man-eater. They made this assertion after having examined the ears, which were slightly slit in two or three places. They have it that a tiger after having devoured a human being, gets its



blood so heated, that it lies in some river or swamp for three days in order to cool itself, and that during that period its ears itching irritate the beast so, that it tears at them with its claws, permanent marks being the result of its scratchings."

N. B. D.

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16. **Tigers eating Frogs.**—Few would have credited the following:—

"I had often heard that tigers, when they could get nothing else better to eat, lived on frogs, but I always thought this was hearsay, until I examined the contents of this one's stomach, which consisted almost entirely of them."

N. B. D.

\*

\* \*

17. **Charms.**—After describing the care exercised to keep off intruders by piling empty cases, &c. around the mat whereon the dead tiger lay, G. F. M. says:—

"This latter precaution proved very necessary as it was the means of keeping off the hands of depredators, who were only too eager to procure some charm or amulet.

Careful as I was, however, within a quarter of an hour after the tiger was shot, it had not a single hair of its mustachios left, these being considered great charms. Subsequently, as the skin was hanging out in the sun to dry, I even had two of the claws stolen.

The flesh of the tiger was eaten by the Chinese, Siamese and Klings with considerable relish. It was interesting to note what implicit faith all natives put in the charms or *to-kongs* that are to be obtained from the vanquished foe. Chief among them are the gall stone, the claws, and a small bone found at the back of the neck. The bones were in great request,

and medicine which has very valuable medicinal properties is prepared from them."

The last sentence is not quite accurate. It should read medicine which, *it is believed by the natives*, has very valuable, &c.

N. B. D.

\*

\* \*

## MALAY FOLK-LORE.

18. Signs and Omens.—When on the war-path, it is good to start on a Friday before the flies are astir (*sa-belum tebang lalat*).

On a Saturday, it is good to start after the sun is up.

When about to start on a journey, or to leave home on business, it is unlucky to hear the chirp of the squirrel (*tépei*), which portends robbery as the traveller's probable misfortune; likewise the cry of the "*ungka*" (gibbon) portends loss.

The sound of the *tétábau* (kind of "whip-poor-will") signifies death by accident or wound.

So he who, setting out on a journey, hears the sound of the *élang* or *lang* (kite), expects that he, or those he leaves behind, will suffer loss by fire, should it be disregarded.

Hearing the *énggang* (hornbill) by night means injury to the country, such as burning of houses.

The *búrong chintong* heard at any time betokens that an act of adultery or seduction is being committed somewhere.

If a person stumbles on leaving the steps of a house on particular business, it is unlucky, and the business is abandoned for the time.\*

To hear the call of the *sějěreh* bird is a bad omen for the sportsman for the whole of the day on which it is heard, but to hear that of the *sēmúfur* bird is lucky for him.

[\* See Journal, Straits Branch, R. A. S., No. 7, p. 19.—En.]



The water from *akar* (monkey ropes or creepers) which produce it must only be drunk standing, not sitting or squatting or *sakit pinggang* (lumbago or kidney disease?) will result.

D. F. A. H.

\*

\* \*

19. Legend of Changkat Rambian.—Many of the legends of the Perak Malays refer to a remote period when what is now dry land was covered by water and when the lofty mountain peaks were islands divided one from another by the sea.

Miles up country, at Changkat Rambian in the Batang Padang district, a rock is pointed out which is declared to be the petrified hull of an Indian ship which came trading to those parts in the ancient days, and in explanation of her fate the following story is told.

In the day when Changkat Rambian was a sea-port, Indian traders came across the Bay of Bengal to barter their gay chintzes and cottons for the tin of the Malays. The Datoh or Chief of Changkat Rambian would receive the dark strangers hospitably and send them away with full cargoes when the changing monsoon brought favourable winds for the return voyage.

He was fair in his dealings, and enjoyed a good reputation among the sea-faring adventurers whom commerce brought to his island-port.

Now it happened once that when an Indian trader cast anchor off Changkat Rambian, the Datoh had nought in his stores but a *gantang* of tin-ore not yet smelted. Nevertheless, firmly believing that he would have a cargo by the time the ship was ready for sea, he boldly purchased the whole stock of the Malabar merchant and promised to deliver to him one hundred *bharas* of tin. Time went on and the Datoh's expectations were not fulfilled. Either the ryots working in his mines were idle, or the mines unproductive, and the Datoh still found himself with but one *gantang* of ore with which to furnish one hundred *bharas* of the pure metal to a rapacious creditor.



Day by day came the Indian merchant demanding his due with the pertinacity of an eastern creditor, until the Datoh declared that the white cockle shells which formed a pavement in front of his house were being worn out by the trader's feet. In despair, he appealed to heaven for supernatural aid, and in his prayers he implored that his petition might be answered in a dream or vision. That night, as he lay stretched on his mat, an old man appeared to him in a dream, and said: "Seek for a young *kompas* tree growing on an ant-hill. When found make a poker of it,\* use it when smelting the *gantang* of ore, and all will be well." Having said this, the old man vanished, and the Datoh slept peacefully till morning.

With dawn the Indian came as usual, pressing his claims with more than ordinary vehemence and declaring that the time for his return was near and he would be ready to sail in two days. The Datoh asked for time and said that he must first visit Pulau Tungal, but on his return would perform his contract as agreed. The unwilling creditor had to agree and the Datoh stepping into his canoe paddled away rapidly to the other island, for in those days Bukit Tungal, which now stands far inland on the left bank of the Perak river, was an island and men called it *Pulau* not *Bukit Tungal*. A short search in the wooded heights of the island resulted in the discovery of the stick which was to have such magic properties. Returning to his house with the *kompas* sapling, he was visited by the merchant, who thought that, after this journey, some gold or other valuable articles might be forthcoming in satisfaction of his demands. Loud were his complaints on finding absolutely nothing. "Fear not," said the Datoh, "to-night I shall smelt, and to-morrow you may come for the tin, for I have vowed that this *gantang* of ore shall till your craft."

All that night the Datoh smelted. The Indian seamen lying on board their ship at anchor off the shore could hear the regular clack of the valve of the bellows and wondered that so

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\* For superstitious reasons, Malay tin-miners will not use iron instruments. For stirring up the charcoal embers at the orifice of the furnace they use long thin saplings of some green tough wood. These are usually called *penjuluk* or *penyuluk*. See No. 9 of this Journal, p.p. 10 and 37.

much work could be wanted when there was but a handful of ore. Their captain looked to his weapons and prepared for a fight, for he would not tamely suffer himself to be cheated. Small belief had he in the promised cargo, and accordingly next morning he did not go himself to fetch the tin which the Datoh had asked him to take, but he sent a messenger on shore to see what there was. The sailor found piles of white, shining ingots lying ready at the smelting house, the furnace still in full blast, and the Datoh blowing the bellows. "Why are you alone?" said the latter, "Why are not ye all on shore taking the cargo?" Then the Indian and all his men landed and the Datoh bade them take all the tin without weighing it, for he had promised them all that he should smelt. Radiant was now the merchant's face, and he could not be sufficiently polite and deferential to the man whom he had so lately disbelieved. Backwards and forwards tramped his followers carrying down the ingots of tin to the ship, but the pile was augmented every moment and seemed inexhaustible. At last the Datoh suggested that, instead of lifting the solid metal, they should make a spout from the mouth of the furnace to the ship and run the molten metal into the hold. To this, the Indian, who was covetous, agreed; the pipe was made and the molten tin ran down like water. When the craft was getting low in the water the merchant called to the Datoh to stop as he now had enough. Then said the Datoh: "Did you not disbelieve me in your heart when I said I would 'give you a cargo? Did you not say 'how will a *quantang* of ore become one hundred *bharas* of tin,' and did you not despise my protestations and promises? Now, therefore, I have determined to fulfil my word. I promised you a shipload and you shall have it." So the tin went on pouring down, and presently the vessel sunk with her cargo and crew. But, as ages rolled by, the sea gradually receded, and Changkat Rambian, where the Datoh had ruled and where the Indians had suffered for their covetousness, became part of the mainland, and the hull of the Indian ship, turned to stone, became visible and may still be seen among other rocks on the hill-side. And still men search for the *kompas* sapling growing on an ant-hill, for every Malay miner knows that, once secured, this treasure



will ensure such a miraculous quantity of metal as has not been known since the days of Datoh Changkat Rambian.\*

Ed.

\* \* \*

20. *Nakhoda Ragam*.—A personage of this name figures in many Malay legends, especially those connected with the sea. I have heard of him at Bandar in Lower Perak, and I believe he is also known to Bornean folk-lore. See also Journ. Ind. Arch., XI, 168. Notes on this subject are invited.

Ed.

## SOCIAL CUSTOMS.

21. *Ganju*.—This is the Malay word applied to a species of ordeal resorted to in order to find out the perpetrator of a crime, when no one in particular is suspected.

One kind of *ganju* is the following :—Supposing that a theft has taken place in a house, all the inmates are assembled and their names are written on the edge of a white cup, on which

\* In this legend, the words which I have translated *ant-hill* are *buant jantan* "male ant-hill." The legendary *kompas sapling* is suggestive of the divining-rod which is believed by some writers on comparative mythology to be scientifically identical with the *phallus* or *lingum*. The "male ant-hill" rather supports this view. The conclusion of the legend is not unlike a well-known northern story of "how the sea became salt." I am indebted to M. PAUL SÉBILLOT, who has so energetically devoted himself to the study of "folk-lore" in France, especially as regards legends connected with the sea, for a paper (*L'Eau de Mer dans les superstitions et les croyances populaires*) published in the anthropological journal *L'Homme*, No. 13, 1884, from which I take the following version of the Norwegian legend :—

Un conte norvégien du recueil d'Abjornsen et Møø, intitulé *le Moulin magique*, attribue la salure de la mer à ce moulin, qui a le privilège, moyennant certaines paroles, de moudre tout ce qu'on lui demande. Il finit par tomber entre les mains d'un marin qui l'emporta bien vite à son bord, sans demander les paroles nécessaires pour l'arrêter. Quand le navire fut en pleine mer, le marin lui dit : "Mouds du sel, vite et bien." Et le moulin de vomir du sel. Lorsqu'il y en eut la charge du vaisseau, le marin lui cria de s'arrêter ; mais le moulin marchait toujours parce qu'il n'obéissait qu'à une formule magique. Le tas de sel devint de plus en plus haut, et le navire finit par couler bas. Le moulin est encore actuellement au fond de la mer à moudre du sel, ce qui fait que l'eau est salée.—ED.



some sentences of the Koran are also inscribed. A ring is then suspended by a maiden's hair and held right over the middle of the cup. It is swung round gently and the name which it first strikes is the name of the thief.

In another method, a sieve (*nyiru*) is used. Some mystic sentences are written on this utensil with turmeric (*kunnyit*). All the household being assembled, a man grasps the *nyiru* by the edge and holds it out flat. In a short time it is seen to wave up and down and presently pulls away from the man holding it, who follows its lead until it reaches and touches the thief.

There are many others.\*

Ed.

\*  
\* \*

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## MEDICINE.

22. A Malay in my employment thus described to me the mode by which he was cured of an illness. The native doctor (*bomo*) placed a *buyong* (jar) of water on the floor. The other apparatus were some *bertih* (parched rice), *bras kunnyit* (rice made yellow with turmeric), and a few blossoms of the *bunga melor*. He put a hard-boiled egg into the *buyong*. The *bertih* and rice he sprinkled round the *buyong*, letting some of the grains fall into it. As he did so, he repeated some words in a low voice. He then put the flowers into the *buyong* and they floated on the top of the water. He then lighted a candle and watched the flame to see if a cure was possible or not. The flame flickered in his direction, so he decided in the affirmative. If the flame had gone the other way, he could not have undertaken the cure. He then placed a gold ring belonging to the patient into the jar. He then made the patient lie down, and placing his hands firmly on the top of his head, he repeated a formula in a low voice, and at the

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† See the account of the ordeal by rice in India, *As. Res.*, vol. I; also *Journ. As. Socy. Bengal*, vol. xxiv.

end of it blew in the rice as if he was blowing away something. This he did three times.

Before his performances on the patient's head, he went through an operation to ascertain the reason why the patient's *semangat* \* had abandoned him. He took the ring and attempted with it to hook up the floating flowers and grains of *bertih*. They evaded the contact, and it was not until a further incantation and muttering of charms that one flower and one grain of *bertih* were hooked up. This betokened that the patient's affections had recently been estranged from some one. (This was true, he had recently quarrelled with his wife.) He made the patient bathe in the water in the *buyong* and then eat the egg.

He then pronounced a charm over 20 leaves of *sirih* and directed that the patient should eat these and no others.

He then tied the ring round the patient's right wrist with a string made of thread of seven different colours twisted together and prescribed perfect rest for three days. No one was to be angry with the patient, and the latter was not to lose his temper with anyone, but was to remain at home and amuse himself with flowers or any other mild and innocent diversion.

Ed.

## GAMES AND AMUSEMENTS.

23. *Daun tiga'lei*.—A Malay game of cards. The following is a description of this game as I have seen it played in Perak:—

Hearts,	<i>Lëkoh.</i>	King,	<i>Raja.</i>
Diamonds,	<i>Retin.</i>	Queen,	<i>Bandahara.</i>
Clubs,	<i>Kalalawar.</i>	Knave,	<i>Pëkah</i>
Spades,	<i>Sakopong.</i>	Ace,	<i>Sât.</i>

\* *Semangat*—Vital principle; it would seem to correspond in some degree with the *la* of the Karens of Burmah and to resemble the *leipya* (butterfly) of the Burmese. See MASON'S Burmah.



To shuffle, *Kiyat, mengiyat.*

To deal, *Membawa.*

To cut, *Kērat.*

To sweep the board, make every one pay,  
*Mengělong.*

Three cards are dealt out to each player. The highest hand counting by pips is that which contains the greatest number of pips after the tens are deducted. Thus a knave, ten and nine is a good hand.

The best hand is 3 aces, *Sát tiga.*

The next best is 3 court-cards, *Kuda; naik kuda.*

The next is nine.

The next is eight.

All these four hands are known as *těrus.*

A hand of three threes is really a good hand, being nine, but it is considered a propitiation of good luck to throw it down (without exposing it) and announce that one is *buta*, in the hopes of getting good luck afterwards.

Each player makes two stakes—*kapala* and *ekor*. They may be of equal value, or the *ekor* may be of greater value than the *kapala*.

The *kapala* must not be of greater value than the *ekor*; that is called *tual ka-ujong* (*tual=běrat*).

Or there may be a single stake only which is called *podul*.

Betting between players is called *sorong*, or *tuwi*, or *sorong tuwi*.

A pool, *tuwi tengah*.

The *ekor* stake is only paid to the dealer if he holds one of the hands called *těrus* and if a smaller hand is held by a

A player who holds thirty exactly (except when he has three player. Then the dealer takes both *kapala* and *ekor* (*mengělong*). court-cards, *kuda*) is said to be out (*buta*).

Any one except the player on the right of the dealer may cut. The player who cuts looks at the bottom card of those that he lifts and if he thiuks it is a lucky cut he accepts it and puts down the cards he has lifted (*pengěrat*).

The dealer then puts the rest of the pack on top of the cut and in his turn lifts a portion of the pack (*pengangkat*) and looks at the bottom card.



There are all sorts of names for different cards and combination of cards of various degrees of luck and these are quoted by the cutter and dealer, each declaring his confidence in the luck coming to him by reason of the cutting or lifting of a particular card.

Five of clubs,	{	<i>Tiang empat penghulu chélong.</i>
	{	<i>Chukup dengan gambala-nia.</i>
Nine of diamonds,		<i>Bunga kacang raja budiman.</i>
Ten of clubs,	{	<i>Gagak sa-kawan raja di-hilir.</i>
	{	<i>Singgah makan pedindang masak.</i>
	{	<i>Masak pun lalu muda pun lalu.</i>
Ace of diamonds if cut,	{	<i>Buntut kris Raja Bandahara.</i>
Do. if in the hands of the dealer,	{	<i>Anak yatim jalan sa'orang.</i>
	{	<i>Satu pun tidak marabahaya.</i>
Two of diamonds.	{	<i>Semut ginting Che Amat pelak.</i>
Two of hearts.		<i>Batang jamban.</i>

Six is an unlucky card,—*Daun anam jahanam.*

Nine of hearts,—*Hari panas kubang ber-ayer.*

A player does not hastily look at his three cards and learn his fate at once, but he prolongs the excitement by holding his cards tight together and looking alternately at the outside ones and last of all at the middle one, sliding out the latter between the two others little, by little. Thus it is left uncertain for some time whether a card is an eight or a seven, a nine or a ten.

A man to whom a court-card, an eight and an ace is dealt (if the eight is in the middle), on finding that he has eleven by the two outside ones, says, for instance, *Handak kaki tiga*, and then commences to slide out the middle card hoping that it is going to be an eight or at all events a seven (three pips on each side). This particular hand is called *lang siput*, because it is certain to carry off something.

A man who has just held a winning hand will say, in expressing a hope of continued good luck, "*Tēman handak pisang sarabu, sudah sa-batang sa-batang pula.*" (The

plantain called *sarabu* is one which puts out fruit from every stem of the *perdu* about the same time, or one immediately after another.)

I have seen this game or one like it played by Singapore Chinese under, I think, the name of "Manila."

Ed.

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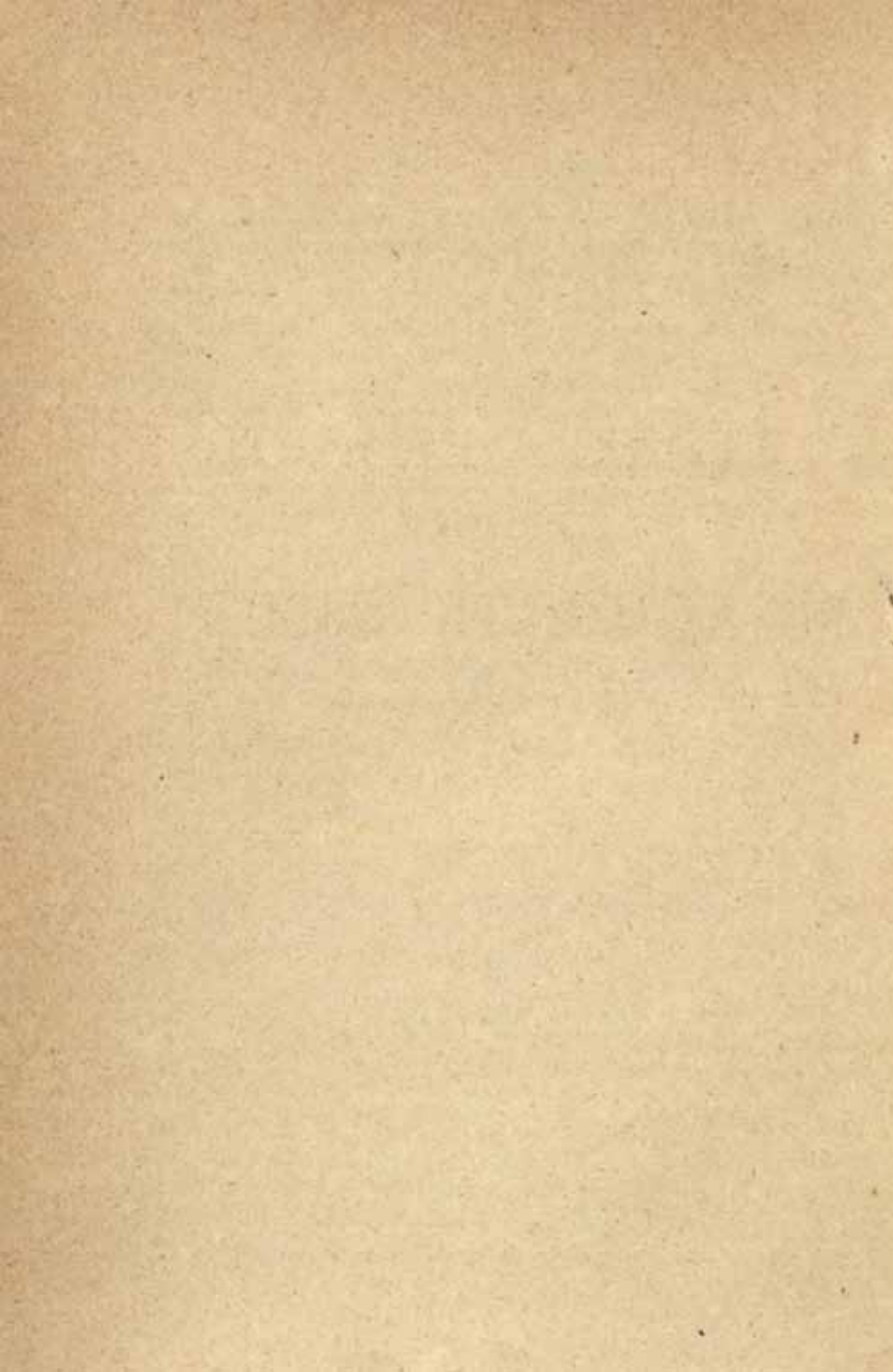
### MISCELLANEOUS.

24.—Page 141 of MAXWELL'S "Manual of the Malay Language"

"The orlong is equal to 6,400 square feet."

Ought it not to be—the orlong is equal to 6,400 square yards or 57,600 square feet?—[Yes.—Ed.]

A. B. S.





[ No. 14. ]

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## TABLE OF CONTENTS.

---

Council for 1885, ...	v
List of Members for 1885, ...	vi
Proceedings of the General Meeting, ...	xi
Council's Annual Report for 1884, ...	xiii
Treasurer's Accounts for 1884, ...	xvii

---

Journey to the Summit of Gunong Bubu, <i>by the Revd.</i>	
<i>J. E. Tenison-Woods, F.G.S., F.L.S., &amp;c.,</i> ...	275
Sea Dyak Religion, <i>by the Revd. J. Perham,</i> ...	287
The History of Perak from Native Sources, <i>by the</i>	
<i>Hon'ble W. E. Maxwell,</i> ...	305
British North Borneo, <i>by E. P. Gueritz, Esquire,</i> ...	333
Jelevu, <i>by H. A. O'Brien, Esquire,</i> ...	337
Occasional Notes, .. ...	436





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97	ROWELL, Dr. T. I.	Singapore.
98	SATOW, E. M.	Bangkok.
99	SARAWAK, H. H. The Raja of. (Honorary Member)	Sarawak.
100	SCHAALJE, M.	Rhio.
101	SERGEL, V.	Singapore.
102	SHELFORD, The Hon'ble T.	Singapore.
103	SKINNER, The Hon'ble A. M.	Singapore.
104	SMITH, His Excellency C. C., C.M.G.	Singapore.
105	SOHST, T.	Singapore.
106	SOURINDRO MOHUN TAGORE, Mus. D., Raja	Calcutta.
107	STIVENS, R. G.	Singapore.
108	STRINGER, C.	Singapore.



MEMBERS FOR 1885,—*Continued.*

Nos.	Names.	Addresses.
109	SWETTENHAM, F. A.	Pèrak.
110	SYED ABOOBAKAR BIN OMAR AL JUNIED	Singapore.
111	SYED MUMAMED BIN AHMED AL SAGOFF	Singapore.
112	SYERS, H. C.	Sèlångor.
113	TAN KIM CHING	Singapore.
114	TENISON-WOODS, Revd. J. E., (Honorary Member)	
115	THOMPSON, A. B.	Deli.
116	TOLSON, G. P.	Acheen.
117	TRACHSLER, H.	Europe.
118	TREACHER, The Hon'ble W. H.	North Borneo.
119	Trebing, Dr. C.	Europe.
120	TALBOT, A. P.	Singapore.
121	TRÜBNER & Co.	London.
122	VERMONT, The Hon'ble J. M.	Penang.
123	WALTER, Major R. S. F.	Pèrak.
124	WATSON, E. A.	Johor.
125	WHAMPOA, H. A. YIP	Singapore.
126	WHEATLEY, J. J. L.	Johor.
127	WRAY, L., Jr.	Pèrak.
128	WRAY, L.	Pèrak.

PROCEEDINGS  
OF THE  
ANNUAL GENERAL MEETING  
OF THE  
STRAITS BRANCH  
OF THE  
ROYAL ASIATIC SOCIETY,  
HELD AT THE  
EXCHANGE ROOMS  
ON  
FRIDAY, 27<sup>TH</sup> MARCH, 1885.

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The Hon'ble A. M. SKINNER, *Vice-President, in the Chair.*

The minutes of the last general meeting were read and confirmed.

The Honorary Secretary read the Annual Report of the Committee for the year 1884. (*See p. xiii.*)

The Honorary Treasurer's Accounts for the year 1884 were laid before the meeting. (*See p. xvii.*)

The Report and Accounts were unanimously adopted without discussion.

The election of Officers for the year 1885 were then proceeded

with, and the following gentlemen were declared duly elected :—

<i>President,</i> ... ..	... The Hon'ble A. M. SKINNER.	
<i>Vice-President, Singapore,</i> ...	W. A. PICKERING, Esquire, C.M.G.	
<i>Vice-President, Penang,</i> ...	D. LOGAN.	
<i>Honorary Secretary,</i> ...	The Hon'ble W. E. MAXWELL, C.M.G.	
<i>Honorary Treasurer,</i> ...	E. KOEK, Esquire.	
<i>Councillors,</i> ... ..	{	R. W. HULLETT, Esquire.
		A. KNIGHT, Esquire.
		H. L. NORONHA, Esquire. *
		E. C. HILL, Esquire.
		J. MILLER, Esquire.

The new members elected provisionally by the Council since the last general meeting were then formally elected by an unanimous vote; and the meeting also elected the following gentlemen who were duly proposed and seconded:—Messrs. C. B. CERRUTI, F. H. GOTTLIEB, G. S. H. GOTTLIEB.

Mr. KNIGHT then proposed that the Officers of the Society be added to by the creation of a Vice-President for Malacca, and that the Hon'ble D. F. A. HERVEY be elected to that office.

The Honorary Secretary explained that the constitution of the Society is fixed by the Rules, and that before altering them, it would be desirable that notice should be given, and the nature of the proposed alteration made known to the members of the Society. This view was generally concurred in by those present. It was suggested in conversation that a sixth Councillor might be appointed, who should be resident in Malacca, but to this course the same objection applied. The Honorary Secretary said that he would be glad to see the meetings of the Society held under a Vice-President in Malacca, for that Settlement had a historical claim, having been the scene of a meeting of the Asiatic Society of Bengal in 1811, when RAFFLES and LEYDEN were there on their way to Java.

Mr. KNIGHT said that he would, if necessary, give notice of his proposal at some future date.

The proceedings then terminated.



ANNUAL REPORT  
OF THE  
COUNCIL  
OF THE  
STRAITS BRANCH  
OF THE  
ROYAL ASIATIC SOCIETY,  
FOR THE YEAR 1884.

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The Report which the Council for 1884 have to lay before the Annual General Meeting will, they believe, shew that the interest evinced in the objects for which the Society was established in 1878 continues unabated, and that those objects are being steadily kept in view by those to whom the management of the affairs of the Society is entrusted.

The new members elected provisionally by the Council since the last General Meeting are:—

Walter Egerton.  
E. E. Abrahamson.  
François Deloncle.  
Stair Elphinstone Dalrymple.  
Van Langen.  
L. Wray, Jr.  
W. H. Diethelm.  
D. Brandt.  
A. T. Dew, Pérak.

A. W. O'Sullivan.  
Dr. D. Manson Fraser, North  
Borneo.  
St. V. B. Down.  
E. P. Gueritz, North Borneo.  
W. G. Gulland.  
J. P. Rodger, Selangor.  
George Copley.

These elections have now to be confirmed by the members present at the General Meeting.

The following members have retired:—

Rev'd. J. Aberigh Mackay.      General H. Man.

The death of the following members has been announced:—

H. Herwig.      J. T. Thomson, New Zealand.

The following gentlemen have ceased to be members in accordance with Rule 6 :—

A. Anson.  
R. Bruce.  
B. Douglas.

Mohamed bin Mahboot.  
W. Krohn.  
George Mansfield.

In the Report for 1883, mention is made of a text book of Eastern Geography which the Society had undertaken, at the request of the Government, to produce. The first part of this work (the Malay Peninsula and Borneo) has now been published, and the following letter regarding it has been received from the Government of the Colony :—

" COLONIAL SECRETARY'S OFFICE,  
Singapore, 12th February, 1885.

*The Honorary Secretary,*

STRAITS ASIATIC SOCIETY, SINGAPORE.

SIR.—I am directed by the Acting Governor to acknowledge the receipt of your letter of the 29th ultimo with regard to the publication of the work entitled the "Eastern Geography," and to state that His Excellency fully recognises the valuable assistance which the Society has afforded to the Government in acceding to the request that it should undertake this work, and desires especially to tender the cordial thanks of the Government to the Vice-President (Mr. A. M. SKINNER) for the valuable results of the action of the Society.

2. The work which he has edited—the first of its kind as regards this part of the world—will, in His Excellency's opinion, prove of very great usefulness both inside the Schools of this Colony, and outside the Colony itself, where so much ignorance prevails regarding the Malay Peninsula and its neighbourhood.

3. I am to add that His Excellency concurs in the recommendation of the Council of the Society, and will invite the Legislative Council to vote the necessary sum to enable Mr. STANFORD's offer to be accepted. It appears to His Excellency that if the part regarding Australia is to be omitted, as His Excellency considers it should be, it may not even be necessary to pay so much as £100.

I have, &c.,

A. P. TALBOT,  
*for Acting Colonial Secretary, S. S."*

The scheme for republishing a selection of papers which have appeared from time to time in the Journals or Proceedings of learned Societies bearing upon matters of scientific interest in the Eastern Archipelago, has taken definite shape.

The consent of the Asiatic Society of Bengal having been received to the republication of papers relating to Indo-China which have appeared in their Journals, the first series of selections will consist of papers extracted from "Asiatic Researches" and the Journal of the Asiatic Society of Bengal. These will probably be preceded by a few papers originally published in DALEYMPLÉ'S "Oriental Repertory." The Council have been fortunate enough to secure the co-operation of Dr. REINHOLD ROST, Librarian of the India Office, who has consented to edit the re-printed papers in London. It is hoped that two volumes will be brought out during 1885, and it will then rest with the Society whether or not to extend the scheme and continue to issue, from time to time, as funds may allow, further volumes of selected papers relating to the Far East.

The previous ventures of the Society in the direction of publishing, have not caused, in the aggregate, any pecuniary loss. The large Map of the Peninsula (1879) has, up to date, left a margin of profit of \$33.63, with 8 copies still in hand.

The re-publication of the "Hikayat Abdullah" cost \$400, of which \$368 has been recovered, and 2 copies remain.

In the Department of Geography, the Council have noted with satisfaction the publication during the year 1884, by the Government of the Native State of Sélângor, of a map of the State (published by Mr. E. Stanford, Charing Cross) on the scale of 2 miles to the inch.

The Skeleton Map of the Peninsula, upon which all new information is to be entered as exploration advances, mentioned in last year's Report, has been completed, and several maps and sketches embodying fresh geographical knowledge have been received from the Native States.

The most important of these is the Map of Ulu Pahang by Mr. W. CAMERON, a most indefatigable explorer as well as a skilful surveyor and geologist.

Four of the papers published in the Society's Journal since the last General Meeting are by Members who had not previously contributed, and the Council hope that they may infer from this that the number of active Members is increasing. They desire, however, to renew the appeal made in last year's Report, for



literary contributions on scientific subjects from those willing to co-operate in the objects of the Society.

It is believed that some will perhaps contribute notes, who have not leisure to write papers, and, in order to encourage this, it is proposed to develop the idea with which a few pages have usually been set apart in each number of the Journal for "Miscellaneous Notes," and to publish in each future number a paper devoted to "Notes and Queries," which will be edited by the Honorary Secretary.

No. 12 of the Journal of this Society (for the half-year ending December, 1883) did not appear until May, 1884, and No. 13 (for the half-year ending June, 1884) was only published in December last.

The absence of the Honorary Secretary from the Colony in the spring and autumn of the year partly accounts for this. No. 14 (for the last half-year of 1884) is now in the press.

The following papers have been published in the Journal of the Society since the last General Meeting:—

"Malayan Ornithology" (Part III), by *Capt. Kelham*, Highland Light Infantry.

"Gutta-producing Trees," by *L. Wray, Jr.*

"Shamanism in Pèrak," by *W. E. Maxwell*.

"Changes in Malayan Dialects," by *A. M. Ferguson, Jr.*

"Straits Meteorology," by *A. M. Skinner*.

"The Pigmies," translated by *J. Errington de la Croix*.

"Valentyn's Description of Malacca," translated by *J. Mæller*, edited by *D. F. A. Hervey*.

"The Law and Customs of the Malays with reference to the Tenure of Land," by *W. E. Maxwell*.

"The Stream Tin Deposits of Pèrak," by *Rev. J. E. Tenison-Woods*.

"Rèmbau," by *D. F. A. Hervey*.

"The Tawaran and Putatan Rivers," by *S. E. Dalrymple*.

The Honorary Treasurer's Accounts, which are annexed, shew a credit balance of \$1,021.34.

W. E. MAXWELL,  
Honorary Secretary.

# STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

## Treasurer's Cash Account for the year 1884.

1884.	\$	c.	1884.	\$	c.
Balance on 31 December, 1883,	151	83	Paid the Hon'ble A. M. SKIN-		
Subscription for 1882,	6	00	ken to account of the Geo-		
Subscriptions for 1883,	75	00	graphy of the Malay Pen-		
Subscriptions for 1884,	485	00	insula,	400	00
Sale of Journals,...	99	33	Paid for printing Receipts and		
Sale of Maps, ...	20	91	Letters,	4	00
From the Chartered Mer-			Paid Mr. Rodrigo, for prepar-		
cantile Bank of India			ing a Plan of Krakatau Island		
London and China, \$630.00			on lithographic paper,	12	00
Interest for 316 days at			Paid for cost of paper from		
6 per cent.,	27	25	Spicer Brothers, London, ...	141	92
			Paid for printing and binding		
From the Chartered Bank			Journal No. 12,	118	00
of India Australia and			Paid R. H. Woodford for 3		
China, ...			Tracings of Sketch Map of		
Interest to 17th June,	\$110.25		Malacca Territory, &c., ...	15	00
1884, at 5 per cent.,	5.50		Paid for advertising General		
			Meeting,	3	00
			<i>Carried forward, ...</i>		
				693	92

Treasurer's Cash Account for the year 1884,—*Continued.*

1884.	<i>Brought forward,...</i>	\$ c.	1884.	<i>Brought forward,...</i>	\$ c.
From the Chartered Bank of India Australia and China, deposited on 21st March, 1884. ... \$525.00 Interest to 21st March, 1885, ... 26.25		1,611 12		Paid for printing, binding &c., Journal No. 13, ... Paid Singapore and Straits Printing Office for lithographing plans of Island of Krakatau and Sketch Map of Territory of Malacca, ... Paid Salary of Clerk, December, 1883, to December, 1884, ... Paid for Postage, ... Paid Coolie-hire, ... Paid Gharry hire, ... Paid Freight on parcels, ... Paid Miscellaneous Expenses, ...	693 92  367 39  43 00 120 00 2 18 6 60 0 10 5 66 17 63
	<i>Carried forward,...</i>	2,162 37		<i>Carried forward,</i>	1,256 48



Treasurer's Cash Account for the year 1884,—*Continued.*

1884.	<i>Brought forward,...</i>	\$ c. 2,162 37	1884.	<i>Brought forward,...</i>	\$ c. 1,256 48
				Deposited with the Chartered Bank of India Australia and China on 21st March, 1884, ...	551 25
				Balance this date in the Mer- cantile Bank of India London and China, ...	354 64
		<u>2,162 37</u>			<u>2,162 37</u>

SINGAPORE,  
5th January, 1885.

EDWIN KOEK,  
*Honorary Treasurer.*



# ASSETS AND LIABILITIES.

xx

1884	\$ c.	1884.	\$ c.
Subscription, 1882, outstanding, Do., 1883, do., Do., 1884, do., Balance due by Edward Stanford, £22.7/5, Exchange 3/8 $\frac{7}{8}$ per dollar, ... Amount deposited with the Chartered Bank of India Australia & China 21st March, 1884, ... Balance in the Chartered Mer- cantile Bank of India Lon- don and China, ...	9 33 60 00 75 00 119 61 551 25 354 64 1,169 86	1884.           Clerk's Salary for Dec., 1884, Miscellaneous Expenses, do., First payment on account of publication of 2 volumes of Essays relating to Indo-China, £22.7/5, Ex. 3/8 $\frac{7}{8}$ , ...   Balance, ...	10 00 18 88  119 64   1,021 34  1,169 86

EDWIN KOEK,  
Honorary Treasurer.

SINGAPORE,  
5th January, 1885.

AK AH





EX 10.2 ✓

*"A book that is shut is but a block"*

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